Gal 10 0 a

HOMElies sette forth by the righte reuerende father in God, Edmunde Byshop of London, not onely promised before in his booke, intituled, A necessary doctrine, but also now of late adioyned, and added therebnto, to be read within his diocesse of London, of all persons, vycars, and curates, vnto theyr parishioners, vpon sondayes, & holydayes.

Anno. M. D. LV.

I. C.

22

The Table.

i. Of the creation and fall of Man.
ii. Of the misery of all mankynde and of hys condempnation to death.
iii. Of the redemption of Man.
iiii. Howe the redemption in Chryst is apliable to man.
v. Of chrysten loue and Charitie.
vi. Howe daungerous a thinge the breake of Charitie is.
vii. Of the Churche what it is, and of the commoditie thereof.
viii. Of the auctho̅itie of the Churche.
ix. Of the Supremacy.
x. Of the Supremacy.
xi. Of the true presence of Chrystes body & blud in the sacrament of the Aultare.
xii. Of transsubstantiation.
xiii. Of certen Aunswers agaynst some comm̃o objections, made agaynst the sacrament of the Aultare.

MVSEVM BRITANNICVM

¶ The Bysshoppe of London to all persons, and curates, within his dioces of London.

FOrasmuch as the people of my dioces, beyng within your seueral cures, a charge, do (as in dede of reason they maye) loke for to haue at theyr pastours hand, or at the least way, by his prouision, a meane, good instruction, and teachinge, especiallye howe to serue and please God, and how also otherwyse to do their dutie, as to any one of them in theyr degre doth appertayne. And forasmuch also as there is not now a dayes that multitude, and plenteth of preachers, whiche in tymes past hath ben, and by Gods grace, hereafter shalbe. And fynallye, for that euery one of you in your owne person, is not able to discharge the office of preaching, which many good folke do greatly wyshe, and desyre ye could, and woulde. Therfore desyrynge to haue somethyng done onward, til God of his goodnes prouide something better, I haue laboured with my chapleyns, a frendes, to haue these Homelies prynted, that ye may haue somewhat to instruct, and teache your flocke withall, requyrynge, and charginge euerye one of you, that diligentlye, vpon the sondayes, and holydayes, ye reade to youre flocke, frutefully, and deliberately, one of the said Homelies. And thus fare you well. Geuen at my house in London, the fyrste daye of July. M.D.LU.

An Homely, of the creation and fall of man.

THe Prophette, Dauid in his fore score and nintēth psalme, exhortyng all people to synge prayse to almighti god, to serue hī in gladnes, and re ioyse in his sight, alledgeth thys as a sufficient cause thereof. *Scitote quoniam ipse est dominus, ipse fecit nos, et non ipsi nos.* which is to saye. Psalme, cxix.

Know you that he is our Lord, it is he that made vs, and we made not our selfes. And in dede, who ỳ diligently wayeth ỳ creatiō of man, can not but therin most highly laude, & prayse almighty god, his creator. For wher in the creation of al other visible thinges, he did but onely commaunde, & will that they should be made, and incontinēt they were made, in the creatyng of man, he vsed great solempnitie, and many notable circumstaunces. Fyrst touchyng mā, he said, **let vs make mā**, which words be as it were the wordes of god the father, to God the sonne, & to the holy ghost, spoken after the maner of men, when they go about some great matter, at what time they take good aduisement or they begyn, and doo ioyne with the best, & wyselt counsellours, Genes. i.

lours, that they can get. Thys circumstaunce (not beyng necessary of goddes parte, as without the which he might haue created man) doth most manifestly declare the special fauour, of almyghty god towardes mankynde: but that nexte circumstaunce, which doth immediatly folowe thys fyrst, is a more surer proofe, and declaration of gods tender loue, towardes mā, whē he sayth. **Let vs make man to our owne similitude & likenes.** Now mark, good people, howe much god dyd for vs in our creation. He made vs in very dede like vnto himselfe, & in so doynge what could he haue done more for vs? A wonderfull excellēt benefite & comfort is it vnto vs, to consyder that man was made like vnto god. And to vnderstand this thyng the better, you shall know that the similitude, and likenes of man to god, was not in the body of man (for this you must moost certenly beleue, ỹ the godhed is a spirite, & not a bodely substaunce) but this similitude and likenes was in ỹ soule, which was endued, with most heuenly & godlike qualities, as vnderstandyng, memory, and wil, with sondry gyftes also of grace. And here is to be noted by the way, that where almighty god sayeth, **Let vs make man to our owne similitude, & lykenes,** he geueth vs to vnderstād, ỹ there be three parsons in trinitie, & yet but one god. For in that he sayeth, let vs make man, therein is signified, a pluralitie, or number of persones: agayne, in that he sayeth to our similitude and likenes, and not to oure similitudes and lykenesses, by thys is signyfyed the vnitie

vnitie also of one nature and substaunce. But to
procede further concernyng the creation of man, ye
Genesis.2. shall vnderstand, that the second chapter of Moyses
boke, called genesis, in speciall maner doth recorde
the seuerall making, as well of the bodye of man, by
it selfe, as also of the soule by it selfe. And as touching
the body, scrypture doth there say, that. God fourmed, or shaped it, of ỹ earthe Noting therby the
excellẽcy of mans body, aboue the bodyes of other li-
uynge creatures. For we rede not of anye other ly-
uyng creature, that god shaped, or fourmed, the bo-
dy of it, but onely that he made it, and that at the cõ
Genesis.1. maundement of almighty god, the earth brought
fourth foure foted beastes, & the Water in like
maner, brought fourth fyshes, & foules. Only
of ỹ body of mã scripture witnesseth ỹ God shaped
it. And as cõcerning ỹ soule of mã, it is written of it,
Genesis.2. in the sayd second chapter of genesis, howe ỹ god bre
thed it into the body, which .ii. circumstaunces, as
they import a marueylous excellency of man, aboue
other bodely creatures, so they most clerely declare
thercedyng great goodnes of God, towardes man.
Now when god had, in such a singuler fashion, cre-
ted man, he gaue hym souereigntie ouer all the fyt-
shes of the sea, ouer the soules of the ayer, and ouer
the beastes of the lande, yea and made him a kyng,
and Emperour on the earth. And yet not satisfyed
with al this, he placed man in Paradyse, that is in
a most pleasaunt garden, where he had planted all
kynde

kynd of frute, beautifull to beholde, and delicious to eate, for man to fede vpon, onely one kynde of fruyte he charged hym on payne of death, (and that not of the body alone, but of the soule also) vtterlye to refrayne from, which was the fruyte of the tree called in scrypture, the tre of knowledge of good, and euyl. And lyke as in a most maruelous sorte he made Adam the fyrste man, so in as marueylous, & straunge a sort he made Eue the first woman, euen of a rybbe taken out of Adams lefte syde, and her he made parfytte, and furnyshed her with like gyftes as he had done Adame the first man: What canne we then thinke, or deuyse, that God might haue don more for vs in our creation, then herein he dyd: He made the soule immortall, that is such as shulde continue for euer without ende. He furnished it with moste singuler gyftes both of nature and of special grace also The body of man, in the estate of originall innocencie, had in it helth, strength, cumlines, and other like qualities, in the highest degre of perfection, it had in it selfe then, no fond lust, or concupiscens, no pronitie or inclination to euyl, no lothsumnes in doing good, no infirmitie or wekenesse, no lacke or want of any qualitie fyt and decent for it. The body of man was then obediente to the soule, the soule altogether obedient to God. So that on Gods parte, oure maker and creator, there is nothyng towardes vs but all perfection, all great kyndnes, al fatherly loue, & fauour, Holy scrypture most euydently affyrmeth ỹ al creatures were made good in their creation, saying. *Vidit deus omnia que fecerat et erant valde bona. Gene. i.* That Genesis. 3

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is. God saWe al things Which he had made, and they Were very good. Which thyng as it is generally true in all creatures concerning their creation, so is it in a certen degre of excellencye to be verified in man touchyng the estate of his originall innocency. Thus we may perceaue ẏ in the creation of man, al was excellent & parfytte, whiche ought e greatly to inflame vs the more to loue and serue almighty God our most louynge creator. But for asmuche as that blessed estate is lost, & mankynd by ẏ losse thereof, fell into extreme miserie and wretchednes, it is consequently to be well considered of our part, by what meanes man was brought from soo good and blessed a case, to so euyll and miserable an estate, whiche poynte well wayed, is a sufficiente grounde to cause vs on the other syde vtterly to detest & abhorre al synne. For that greuous fal of man came of synne. Synne it was, for which God thrust man oute of paradyse, synne it was that caused the flesshe to striue agaynste the spirite, and the spirite, agaynst the flesshe, synne it was that broughte vnto mankynde necessitie of bodyly death, and all the infirmities and diseases, which man in thys transitory lyfe sustayneth, synne fynally it was, that caused all the posteritie of Adam and Eue to be borne in state of dampnation. But some perchaunce are desyrous fardar to knowe, by what meanes man was fyrst brought to committe synne. For the vnderstandyng whereof, lette vs haue recourse to the iii. chap. of Genesis, where it is wrytten: how that ẏ wyly serpent the deuyll came vnto Eue and sayde

Genes. 3.

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vnto her: Why hath God gyuen you commaundement not to eate of euery tree in paradyse? Where vnto the woman answered and sayde: of the fruyte which is in paradise we eate, but of the frute of that tree ꝑ groweth in the myddest of paradyse, GOD hath charged vs not to eate or touche it: leste, perchaunce we dye. Then sayde the serpente to the woman: Naye, you shall not dye. For God knoweth that whatsoeuer daye you shall eate thereof, youre eyes shalbe opened, and you shalbe like Gods, knowynge good and euyll. The woman therefore sawe that the tree was good to eate of, and beautifull to the eye, and pleasaunte to beholde, and she tooke of the fruyte thereof and dyd eate, and gaue part to her husbād, who also dyd eate.

Thus through the prouocation of the deuyll, man first fell into synne. Wherefore as we must alwayes abhorre synne and forbeare it, bycause of the greate misery it brought vs vnto, so should we no les hate, and to the vttermost of our power, fly the deuyl and all his suggestions, knowing that thereby we were fyrst induced to commytte synne. For as thys oure aduersary was busye at the begynnynge with oure fyrst parentes, so is he no les, but rather more busye with vs at thys present, as wytnesseth Saynt Peter in the .v. chapiter of his first epystle, saying. i. Peter. 5.

Youre aduersary the deuyl, as a rorynge lion goeth about, seking whom he may deuour. Thys aduersary of mankynde, disdaynynge at the greate felycytye that Adam and Eue were in, neuer ceasyd questionynge, and craftyng with the woman, being the weker and frayler vessell, vntyll he had made them disobey gods commaundement: by which their doyng, they lost the orygynall great innocency which they had at there creation, which being lost, nether the body wouldе be obedient to ỹ soule, nor the soule to god, but al was in man turned vpsidoune: yea therby they fel also into necessitie of temporall death of body, and (which is worst of all) into the estate of eternall damnation, and euerlasting death, both of body and soule. But now, because it maye paraduenture seme in some mans iudgement, that seyng the thing that Adam and Eue did, was but the eatynge of an appell, therefore their faut was not great, nor deserued so grenous punishment, let vs consider the circumstaunces, and we shall sone perceyue the offence not lyght, but verye sore and heynous. Fyrst the thyng which god commaunded man to forbeare, was a thyng most easye for hym to forbeare, and so much was his faute the greater. Besides this, whan a man is tolde before of great peryll and daunger that shall lyght vpon him if he doo this or that, in case after such warnyng he offende therein, his fault is thereby made the greuouser. Thyrdly, the lesse inclination a man hath to any synne, the more he synneth yf he doo the same. Nowe Adam and Eue, had in them no inclination

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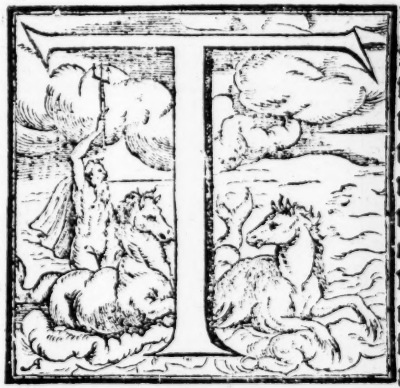
at al, nother to one vice nor to other. Fourthly, when a man hath late receyued great benefites at hys soueraygns handes, if he incontinently breake his expresse wyll, the contempt and disobedience is made therby the greater. The thyng that Adam and Eue dyd eate, was in dede but an appell, yet the eatyng thereof in that case, was an high disobediēce against god, and the corrupting of all mankynd, for as much as they two were the very route, whereof all men must ryse, and the route being once naughte, howe can the tree or braunches, cummynge of that route, be good? Therfore S. Paule in his Epistle to ỹ Romaines in the. v. chapiter thereof saieth. **By the offence of one man, synne came vpon all men, to condempnacion,** and in the same chapiter immediatly after, he sayeth to lyke purpose, **throughe the disobedience of one man, manye became synners.** And within a lytle after he saieth. **Sinne came into this World by one man, & through synne came death, & so death passed to al mē.** Thus haue you hard fyrste the louynge kyndnes of God to man, in that he created hym in so worthye a maner, nexte ye haue harde the myschyfe that commeth to mankynd by synne, and thirdly what an extreme enemy also the deuyll is vnto vs. In an other homily hereafter, ye shal heare of the exceding great mercy of god, in deliuering mākind by a meruelous maner, out of the estate of this dampnatiō. Wherfore to conclude for thys presente tyme, this shalbe to exhorte

Roma. 5.

hoꝛt you, that you faꝛle not daylye and howrelye to geue moſt harty thankes to almyghty God, foꝛ that he of his mere goodnes created you, & created you, not without ſenſe, as the ſtones, not without reaſon as the bꝛute beaſtes, but hathe gyuen you all noble qualities and powers that other coꝛpoꝛall creatures haue, and beſydes, hathe perticularlye planted in you reaſon and vnderſtãding, and ſondꝛy goodly qualities of body and ſoule, ſeuerall to the nature of man only, and not commõ to man, and other erthly creatures. This is furthermoꝛe alſo to exhoꝛte you, that remembꝛyng what miſerye came to mankynde by ſynne, and by ſuch a ſynne, as in ſome mẽs iudgement might ſeme to be but very ſmale, it is to wytte, by eatynge of an appel, you wyl be circumſpecte in auoiding of al kinde of ſynne, and diſobedience, be the thinge in hys owne nature neuer ſo ſmale a thynge, whyche is by God hym ſelfe, oꝛ by ſuche as we owe obedience vnto, commaunded. Fynallye and laſte of al, this is to exhoꝛte you, to conſyder dilygently that we haue a deadly ennemy, which is ỹ deuil, who deſyꝛeth oure deſtruction, and doth mooſt craftely and buſely trauayle by all meanes wyth vs, to woꝛke the ſame, of whoſe mooſte ſubtyll and wilye traynes, we muſte pꝛincipally take hede of, whiche graunt vnto vs all, the bleſſed trinitie, the father, the Sonne, and the holye ghoſte, to whome be all honoure and gloꝛye woꝛlde without ende. Amen.

Io. *Harpesfeld ſacræ theologiæ profeſſor*
Arch. London.

An homely of the misery of all mankinde, and of hys condempnation to euerlastynge deathe, by hys owne synne.



The holye ghoste, in wryting the holy scripture, is in nothyng more diligēt, then to pull downe mannes vayne glory, and pryde, which of all vices, is moost vniuersallye grafted in mankynde, euen from the fyrste infection of our fyrste father Adam. And therefore, we reade in many places of scripture, many notable lessons agaynst this olde rooted vyce, to teache vs ý mooste cōmēdable vertue of humilitie, howe to know our selues, & to remēber, what we be, of our selues. In the booke of Genesis, almyghty God geueth vs all, a tytle & name in oure great graunde father Adam, which ought to admonishe vs al, to consyder what we be, whereof we be, from whence we came, & whyther we shall, sayenge thus. *In sudore vultus tui vesceris pane tuo, donec reuertaris in terram de qua sūptus es: quia puluis es, et in puluerem reuerteris.* That is to saye, In the sweate of thy face thou shalt eate thy breade, vntyll thou retournest into the earth, oute of whyche thou waste taken: for dust thou art, & into dust thou shalt retourne, Gene 3.

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Here (as it were in a glasse) we may learne to know our selues, that we be but grounde, earthe, and dust, and that to grounde, earthe, and duste, we shall returne agayne, whyche name and title of earthe, and duste, appoynted, and assigned by God, to all mankynde, the holye Patriarche Abraham, dyd well remember: and therefore he calleth hym selfe by that name, when he maketh his earnest prayer for Sodome and Gomorre, saying in the. xviii. of Genesis.

Gene. 18

Cum sim puluis et cuius, that is to saye, seyng I am dust and ashes. And we reade that Judith, Hester, Job, Hieremye, with other holy men and women, in the olde testament, did vse sacke clothe, and did caste duste, and ashes vpon theyr heades, when they bewayled theyr synnefull lyuynge. They called and cryed to God for helpe, and mercy, with suche a ceremony of sacke clothe, duste, and ashes, that thereby they might declare to the hole worlde, what an humble, and lowlye estimation, they had of theim selues, and howe well they remembred theyr name, & tytle aforesayde, theyr vyle, corrupte, frayle nature, duste, earth, and ashes. The booke of wysedome also, willynge to pull downe oure proude stomakes, moueth vs diligently, to remember our mortall, and earthely generation, which we haue al of him, that was first made: and that all men, aswell kynges, as subiectes, doo come into this worlde, and doo goo oute of the same in lyke sorte, that is, as of oure selues, full myserable, as we maye daylye see. And almyghtye God commaunded his Prophet Esay, to make a proclamation, and to crye to the hole worlde: that all flesshe

Iudith. 3. and. 9. Iob. 13. Hiere. 6. and. 25.

Sapience. 7.

Esai. 11.

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is grasse, and that all the glorye of man, is as the flower of ẏ feilde, the grasse is wythered, and the flower doth fall away, for the Winde of our Lord bloweth vpon it The people surely is grasse, whiche dryeth vp, and the flower fadeth away, but the woorde of our Lord abydeth for euer. Accordynge wherevnto, the holye prophet Job, hauynge in hym selfe great experience of miserable and synnefull estate of man, dothe open the same to the worlde in these wordes. *Homo natus de muliere, breui viuens tempore, repletur multis miserijs, qui quasi flos egreditur, et conteritur, et fugit velut vmbra, et nūq̄ in eodem statu permanet et dignum ducis super huiusce modi aperire oculos tuos, et adducere eum tecum in iudicium? quis potest facere mundum de immundo conceptum semine?* That is to say Iob. 14. Man beynge borne of a Woman, lyuynge a shorte tyme, is full of manyfolde miseries, he springeth vp lyke a flower, & fadeth againe, vanyshynge away (as it were) a shadow, and neuer continueth in one state. And doest thou iudge it mete (O Lorde) to open thyne eyes vpon suche a one, and to bryngе hym to iudgement With thee? Who can make hym cleane that is cōceyued of an vncleane seede? In dede all men of theyr cuplnes and naturall prones, were so vniuersallye gyuen to synne, that God (as the scripture testifyeth) repented ẏ euer he made man. And by synne, his indignation was so muche prouoked agaynste the worlde, that he drowned all the worlde wyth Noes fludde (except Noe hym selfe Gene. 5. and 7.

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and hys lytle houſeholde.) It is not without greate cauſe, that the ſcripture of God, dothe ſo many times call all menne here in this worlde earthe, ſayenge. (O thou earth, thou earth, thou earthe, heare the Woorde of oure Lorde.) Hiere. xxij. This, oure ryght name, vocation, and tytle: earthe, earthe, earth, pronounced by the prophet, ſheweth what we be in dede, by what ſoeuer other ſtyle, tytle, or dignitye mē doo call vs. Thus, he plainly nameth vs, who knoweth beſt, bothe what we be, & what we oughte of right to be called. And thus he deſcribeth vs, ſpeakynge by hys faythfull Apoſtle S. Paule to the Romaynes the. iii. Chapiter, ſaying. All men, Jewes and Gentiles, are vnder ſynne: there is none ryghteous, no, not one: there is none that vnderſtandeth, there is none that ſeketh after God, they are all goone out of the Waie, they are all vnprofitable, there is none that dothe good, no not one, theyr throte is an open ſepulchre, With theyr tongues, they haue vſed crafte and deceyte, the poyſon of ſerpentes is vnder theyr lyppes, theyr mouthe is full of curſynge and bitternes, theyr feete are ſwifte to ſhed bloude, deſtruction and Wretchednes are in theyr Wayes, & the Waye of peace haue they not knoWen, there is no feare of God before theyr eyes. And in an other place, that is to wit, Galathians. iij. S. Paule wryteth thus: (God hath

Hiere. 22.

Roma. 3.

Gala. 3.

hathe wrapped all nations in vnbeleif, that he myght haue mercy on all. The scripture concludeth all vnder synne, that the promise by the faythe in Jesus Christe, should be giuē vnto theim that beleue. S. Paule in many places, paynteth vs oute in our collours, callyng vs the chyldren of the wrathe of God, when we be borne: sayenge also, that we cannot thinke a good thought of our selues, much lesse, we can say wel, or dod wel, of our selues. And the wyseman sayeth, in the booke of Prouerbes, the iuste man falleth seuen tymes a daye. The mooste tried and approued man Job, feared all his woorkes: S. John the Baptiste, beynge sanctifyed in hys mothers wombe, and praised before he was borne, called an aungel, and great before the Lord, replenyshed euen from hys byrthe, with the holy ghoste, the preparer of the way for our sauioure Christe, to be more then a Prophet, and the greatest that euer was borne of a womā: yet he plainely graunteth, that he had nede to be washed of Christ: he worthely extolleth and glorifieth his lord, and mayster Christe, and humbleth hym selfe, as vnworthy to vnbuckle hys shooes, and geueth all honoure and glorye to God. So doeth saincte Paule, both oft, and euydently confesse hym selfe, what he was of hym selfe, euer geuynge (as a mooste faythfull seruaunte oughte to doo) all prayse to hys mayster and sauioure. So doeth blessed saincte John the euangelist, in the name of hym selfe, and of all other holy men, be they neuer so iuste, make this open con-

Roma. 11

Gala. 3.

Pro. 24.

Luce. i.

Iohn. i. and. 2.

fession: If we saye, that we haue no sinne, we deceiue our selues, and the truth is not in vs: If we knowledge our synnes, God is faithfull and iust, to forgyue vs oure synnes, and to clense vs from all vnryghteousnes: If we saye, we haue not synned, we make him a liar, and hys woorde is not in vs. Wherefore, the wysemã, in the booke called Ecclesiastes, openly declareth, that there is not one iuste man vpon the earth, that dothe good, and synneth not. And saincte Dauid is ashamed of hys synne, but not to confesse hys synne. Howe ofte, howe earnestlye, and howe lamentablye doeth he desyre Gods greate mercye, for hys great offences, and that God should not enter in to iudgement wyth hym? And agayne, howe well wayeth this holy man hys synnes, when he confesseth, that they be so many in number, and so hydde, and harde to vnderstãde, that it is in maner vnpossyble, to knowe, vtter, or number them? Wherefore, he, hauyng an earnest, and depe contemplation, and consyderation of hys synnes, and yet not commyng to the bottome of them, maketh supplication to God, to forgyue hym hys priuye, secrete, hydde synnes: to the knowledge of the whyche, he cannot attayne. He wayeth ryghtlye hys synnes, from the originall roote, and sprynge heade, perceyuinge inclinations, prouocations, styrringes, stinginges, buddes, braunches, dregges, infections, tastes, felinges, and sentes of them, to cõtinue we in him stil. Wherfore he sayeth: Marke, & behold, I was conceiued in synnes:

Eccles. 7

Psal. 2.

Psal. 19

Psal. 2.

He

He saieth not sinne, but in the plurel number, sinnes: for asmuche, as oute of one, as fountayne, spryngeth all the reste.

And oure sauiour Christ sayth, there is none good but God, and that we can doo nothing that is good, without hym, or no man can come to the father, but by hym. He commaundeth vs all to saye, that we be vnprofitable seruauntes, when we haue doone all that we can doo. He preferreth the penitente Publicane, before the proudeholye, and gloryouse Pharysey: He calleth hym selfe a phisition, not to them that be hole, but to them that be sicke, and haue nede of his salue, for they sore. He teacheth vs in oure prayers, to reacknowledge oure selues synners, and to aske forgeuenes, and deliueraunce from all euyls, at oure heauenly fathers hande. He declareth that the synnes of oure owne hartes, doo defyle oure owne selues. He teacheth that an euyll woorde, or thought, deserueth condempnation, affyrmynge, that we shal geue an accompte, for euery ydle woorde: He sayth, he came not to saue, but the shepe that were vtterlye lost, and cast awaye. Therefore, fewe of the proude, iust, learned, wyse, perfite, and holy Phariseis, were saued by hym, because they iustified them selues, by theyr counterfeyte holynes, before men. Wherefore good people, let vs beware of such hypocrisie, vaineglorye, and iustifienge of our selues. Let vs looke vpō our feete, and theyr downe oure Peacockes fethers, downe proude harte, downe vayne glaye, frayle, and brittle vessels. Of our selues, we be crabbe trees, that can bryng forth no Apples, we be of our selues, of such

Math. 9

earth, as can bryng furth but weedes, nettels, brambles, bryers, cocle, and darnell. Our fruytes be declared in the fyfte chapiter to the Galathians. We haue neither fayth, Charitie, hope, pacience, chastitie, nor any thinge els that good is, but of God: and therefore, these vertues be called there, the fruytes of the holy ghost, and not the fruytes of man. Let vs therefore, acknowledge our selues before God, (as we be in dede) myserable and wretched synners. And let vs earnestly repent, and humble our selues hartely, to crye to God for mercye. Lette vs all confesse with mouth, and harte, that we be full of imperfections. Let vs know our owne workes, of what imperfection they be, and then we shall not stande folyshely, and arrogantly, in oure owne conceytes. For truely, there is imperfections, in our beste woorkes: we doo not loue God, so muche as we are bounde to doo, with all our harte, mynde, and power: we doo not feare God so muche as we ought to doo: we doo not praye to God, but with great and many imperfections. We geue, forgeue, beleue, loue, and hope vnperfectlye: we speake, thinke, and doo, vnperfectlye, we fyght agaynst the deuyll, the worlde, and the flesshe, vnperfectlye. Let vs therfore, not be ashamed to confesse playnely, oure state of imperfection: yea, let vs not be ashamed to confesse imperfection, euen in all our workes: Let none of vs be ashamed, to say with holye S. Peter: I am a synfull man. Let vs all saye with the holye prophet Dauyd: We haue sinned With our fathers, We haue done amysse, and

Luke. 5.

Psal. 106.

and dealte wyckedlye. Let vs all make confeſſion with the prodigall ſonne to oure father, and ſaye with him: We haue ſynned agaynſt heauen, and before thee (O father) we are not worthye to be called thy ſonnes. Lette vs all ſaye with holye Baruch: Luce. 15. Baruch. 2.

O Lord our God, to vs is worthely aſcribed ſhame and confuſion, and to thee, ryghteouſnes. We haue ſynned, We haue done wickedly, We haue behaued our ſelues vngodlye, in all thy ryghteouſnes Let vs all ſay with the holy prophete Danyell: O Lorde, rightuouſnes belongeth to thee, vnto vs belongeth confuſion. We haue ſynned, We haue bene naughtie, We haue offended, We haue fled from the, Wee haue gone backe from all thy preceptes, and iudgementes. Daniel. 9

So we learne of all good men, in holy ſcripture, to humble oure ſelues, and to exalte, extoll, prayſe, magnifye, and glorifye God.

Thus ye haue heard, howe euil we be of our ſelues, how of our ſelues, aby our ſelues, we haue no goodnes, helpe, nor ſaluation: but contrary wyſe, ſynne, dampnation, and deathe euerlaſtynge: whyche, yf wee depely weyghe, and conſyder, we ſhall the better vnderſtande, the great mercy of God, and howe our ſaluacion commeth onely by Chriſte: for in oure ſelues, as of our ſelues, we fynde nothynge, whereby we may be delyuered from this miſerable captiuitye, into the whyche we were caſte throughe the

enuie

enuye of the deuyll, by transgression of Gods commaundement, in our fyrste parent Adam. We are al become vncleane: but we al of our selues, are not hable to clēse our selues, nor to make one an other of vs cleane. We are by nature, the chyldren of Gods wrathe: we are not hable of oure selues, to make vs the chyldren and inheritours of Gods glorye. We are shepe that runne astray: we cānot without goddes grace, and helpe, come agayne to the shepe folde: so great is our imperfection and weakenes. In our selues therefore, maye not we glorye, which of oure selues are nothynge but synnefull, neyther maye we bragge of our woorkes that we doo, whyche all be so vnperfecte and vnpure, that they are not of them selues, hable to stande before the ryghteous throne of GOD, as the holye Prophete Dauid sayeth:

1. Peter. 2.

Enter not into iudgemente wyth thy seruaunte, O Lorde, for no man that lyueth, shalbe founde ryghtuous in thy syghte. To God therefore, muste wee flye, or els shall we neuer fynde peace, rest, and quyetnes of conscience, in oure hartes. For he is the father of mercyes, and God of all consolation, he is the Lord, wyth whome is plenteouse redemption. He is the God, whyche of his owne mercy saueth vs, and setteth out hys charitie, and exceadyng loue toward vs, in that of his owne voluntary goodnes, when we were perysshed, he saued vs, and prouyded an euerlastynge kyngedome for vs. And all these heauenly treasures are giuē vs, of hys mere mercy, freelye. And for whose sake? Truelye

Psal. 129.

lye, for Jesus Christes sake, that pure, and vndefiled Lambe of God. He is that dearely beloued sonne, for whose sake, God is fullye pacifyed, satysfyed, and set at one with man. He is the Lambe of God, whyche taketh away the synnes of the worlde, of whome it maye be truely spoken, that he dyd all thynges well, and in his mouthe was founde no crafte, nor subtelty. Lykewyse he maye saye: the prynce of the world came, and in me he hath nothyng. He maye say also: whiche of you shall reproue me of anye faulte? He is that hyghe and euerlastynge priest, whyche hathe offred him selfe to God, when he instituted the sacrament of the Aultar, and once for all, in a bloudye sacrifyce, doone vpon the crosse, with which oblation, he hath made perfecte for euermore, theim that are sanctifyed. He is the mediatoure, betwene God and man, which payed our raunsome to God, wyth hys owne bloude, and wyth that, hathe clensed vs from synne. He is the Phisition, whiche healeth all our diseases. He is that sauioure, whiche saueth the people from al theyr sinnes. To be shorte, he is that flowing, and mooste plenteous fountayne, of whose fulnes, all we haue receyued. For in him are all the treasures of the wysedome, and knowledge of God hydden. And in hym, and by him, haue we from God the father, al good thinges, perteyning eyther to the bodye, or to the soule. O how muche then, are we bounde to this oure heauenlye father, for these, his greate mercyes, whiche he hathe so plenteously declared vnto vs, in Christe Jesu oure Lorde, and sauioure? What thankes, worthy, and sufficiente, can we giue to him? Let

1. Peter. 2

1. Iohn. 3

Math. 1

vs

vs all with one accorde, burste oute wyth ioyful voices, euer prayenge, and magnifyenge this Lorde of mercy, for hys tender kyndenes shewed to vs, in hys dearely beloued sonne Jesus Christ oure Lorde.

Let vs nowe learne to know our selues, our fraylti, and weakenes, without anye ostentation, or boastynge of oure owne good deedes, and merites. Let vs also knowledge the exceadynge mercye of God, towarde vs, and confesse, that as of our selues commeth all euyll, and dampnation, so lykewyse of hym, commeth all goodnes and saluation, as God him selfe saieth by the Prophet Oze: O Israel, thy destruction commeth of thy selfe, but in me onely is thy helpe and comforte. If wee thus humbly submyt our selues in the syghte of God, we maye be sure, that in the tyme of hys visitaciō, he wil lyfte vs vp, vnto the kyngedome of hys dearely beloued sonne, Christe Jesu our Lorde: to whome with the father, and the holy goost, be all honoure and glorye, for euer.

Amen.

Oze. 13

Io. Harpesfeld sacræ theologiæ professor. Arch. London.

IT Was declared vnto you, good christen people, in ỹ last homelye, howe oure fyrste parentes Adã and Eue, were by the synguler goodnes, and especiall fauoure of almyghtye God, created ryghte worthye creatures, and in the estate of parfytte innocencye. It was also shewed howe thorough disobedience to theyr creator, they broughte them selues, and all mankind, into the estate of euerlastynge damnation. Nowe shall you consequentlye heare, of the delyueraunce of man, out of that dampnable estate, that is, of oure redemption. For the vnderstandynge whereof, you must perfytlye beare in mynde, that the whole nature of man, both in bodye and soule, was thorough originall synne, greatelye defiled. For the soule (which is the cheif part of man) loste thereby the especiall gyftes of grace, with whiche it was indued in the creation, and besydes that, it was also maymed in the gyftes of nature, as in memorye, intelligence, wyll, and other lyke. And the body (whiche is the inferior parte) it also was by the meanes of originall synne, brought to the necessarye estate of mortalitie, so that it muste nedes die,

and was throughe that synne of our sayde fyrste parentes, made weke, and brought to be subiecte, to sōdrye kyndes of infirmities, and syckenes: and nother coulde God, of his iustice, receaue man agayne to fauor, and state of eternall lyfe (beynge thus in bodye and soule, by his owne defaulte defyled) vnles he were fyrst made pure, and cleane, againe nether man was able to helpe him selfe herein, no, nor yet anye angell at al. Wherefore, almyghty God (whose mercy excedeth all his workes) pytienge the wretched case that mankynde was in, dyd appoynt, euen from the begynnynge, his onely sonne, the seconde person in trinitie, to be the sauiour of the worlde, and to restore man againe, to perfit clennes, both in body, and soule, and that, by the way of very iustice, in making a full amendes, and payinge a sufficiente raunsome for synne. And this sonne of God (accordynge to the wyll of his father,) dyd take vpon hym the nature of man, ioyninge to his euerlastynge Godheade, the whole, and perfyte nature of manhode, not making that nature of man, which he toke, a new of nothing, as he dyd heauen and earth, nor yet makynge it, of a clod of earth, as he dyd ỹ body of Adam, but he toke the nature of man, of the very substaunce of the vyrgyn Mary his mother, that lyke as Adam and Eue, brought them selues, & all theyr posteritie, through sinne, into the estate of eternal dampnatiō: so Christ, takynge vpon him, the very selfe same nature, beyng descended from Adam and Eue, vnto the Vyrgin Mary, and of her beynge taken, and ioyned in hym to the godhead, in vnitie of person, should by his innocen-

nocency, & through death, wyllyngly suffered in that his most innocent bodye, not only hym self, become immortal mã, & haue glory euerlasting, but make so many also, partakers of lyke blessednes, as shuld enioye the merites of his passion. Wherefore, it is a very pernicious errour, to thynke that christ tooke not his flesh, of the verye flesh of the blessed Vyrgyn Mary his mother. Howe could his death haue done me good, if it were not of the same nature that I am of. & therefore S. Paule in his seconde chapiter of his Epistle to the Hebrues sayeth. *Qui sanctificat, et qui sanctificantur, ex vno omnes*, that is. **He that sanctyfyeth, and they which are sanctifyed, are all of one:** and within a lyttle after he sayeth farther, *Debuit per omnia fratribus assimulari, vt misericors fieret, et fidelis pontifex, ad deum, vt repropitiaret delicta populi*, that is, **Christe muste in all poyntes, become lyke to his brethren, that he myght be a merciful and fruteful Bishop to God ward, to procure mercy for the sinnes of the people.** If Christ tooke not the flesh of ỹ Virgin Marye, howe is that promyse fulfylled, which God made immediatly after the falle of our first parẽtes, when he thrust them out of paradise, at which tyme, he said vnto the serpente (as it is written in ỹ thyrde chapiter of Genesis.) **I wyl set enmitie betwixt the, and the womans sede, and it shall treade downe thy hedde:** Lo, how mercifully God dealeth wyth mankynde, He promysed that one shoulde be borne of the sede and stocke of Eue, which should Heb.ii. Gene.3.

vanquyshe our ghostly enemy the diuell. Nowe in that he calleth hym the sede of the woman, he moste playnely declareth, that he must nedes haue in him the selfe same nature that the woman had. Agayne God makyng the second promyse of the same sede, to come of the stocke of Abraham the patriarke, said vnto Abraham, (as is wytnessed in the .xxii. of Genesys) **In thy sede shall all the nations of the**
Genes. 22 **World be blessed**, & many hūdred yeares after ẏ, he promyssed lykewyse to Kyng Dauyd, that, that sede should come of hym to. Which promyses of almyghty God, were not to be verified in Chryst, if he toke not ẏ substaūce of his flesh, of the Virgin Mary his mother. But here it may seme straūge to some, ẏ almighty god (seing he intēded from ẏ beginninge, to sēd his sonne into ẏ world, to be incarnate for mans redēption) did defer the sendinge of hym soo longe, that is, the space of foure thousande yeares or theraboute. To whome it is to be aunswered, that the long taryinge of Chryste, before he was incarnate, came not of lacke of good wyl in god, towardes vs, but of vnredines, and lacke of good disposition, to receyue hym on oure partes. For if Chryste shoulde haue commen in the begynnyng of the worlde, men would haue thought, that if God had suffered them to vse theyr owne natural powers, they would haue attayned saluation well inough, without any other helpe on Gods parte. Agayne, thoughe after longe experience, and trauayle of man, folowing the onelye lyghte of nature, it was euydente, that he neded a speciall ayde from God, to the attaynynge

of

of euerlastynge lyfe, yet the worlde myghte haue demed, that in case God of hys goodnes, had geuen vnto manne some speciall lyghte, and knowledge of hys wyll and pleasure, that then vndoughtedlye, without farther helpe, he folowynge suche specyall lyght, and knowledge, myght be able well inoughe to attayne to euerlastynge lyfe. Therefore, to take all suche excuses awaye, and that we should plainelye vnderstande, that after we once fell into sinne, neither the light of nature in vs, neyther the knowledge of the wyll of God, by speciall reuelation opened vnto vs, was able to helpe vs, god suffred mankynde to trauel, fyrst by the light of nature, secondly by the lawe of Moyses, and yet man ranne styll farther, and farther, into damnation. Whereby it appereth, that though knowledge of the truth be necessarye, to the attayninge of euerlastinge lyfe, yet suche knowledge (be it neuer so great) beyng in a man corrupted with synne, is to feble and to weake to purge him of sinne. For purgation & clensing of synne, commeth by some other meanes, besides ỹ knowledge of the truth: and therfore S. Paule in the fyrste chapiter of his epistle to the Romaines, most plainly affirmeth, that in the time of ỹ law of nature, men knew inough of God, but yet, not withstanding theyr knowledge, they fell into abhominable idolatry. The wordes of S. Paule, in that place are these. **So much as may be knowen of god, is manifest in thē** (that is to say, in those whiche liued vnder the lawe of nature, from Adam vnto Moyses) **For his inui**

sible

sible thinges, euen his eternal powẽr, & godhed, were sene of thẽ, being vnderstanded by the workes of the creatiõ of the world, so that they are without excuse, bicause, that when they knew God, they glorified hym not as god nether were thankeful, but becam ful of vanitie in their imaginacions. And as ỹ lyght whiche men had by the lawes of nature, was not of force, to kepe them from synne, so nether the lawe of Moyses, beyng opened from god him selfe by special reuelatiõ, could suffice to ryde mã from sinne (as S. Paule in the second chapiter of his forsayde epistle testifieth saying) Behold thou art a Iew, and thou doest rest in the law, and doest glory in god, and doest know his wyl and pleasure, & being instructed in the lawe, thou doest allowe that is best, and doest truste that thou art a guyde of the blinde, a light to thẽ which are in darknes, an instructour of the folyshe, a mayster of the ignorante, and that thou knowest by the lawe the fourme of sciens & truth: but yet thou that teachest other, teachest not thy selfe, thou ỹ preachest against aduoutri, art an aduoutrer thy self, thou that dooest defye Idoles, commyttest sacriledge thy selfe, thou that doest glorye in the lawe, through trangressing of the lawe, doest dyshoner

Rom. 2

honer God, for the name of God, throughe you, is blasphemed amongest the gentyles.

Thus it is euydente, by the doctryne of Saynte Paule, that nother by the common lawe of nature, nether by the special knowledge of the law of Moises, man was able to auoyde eternal dāpnation, but that he neded, besides such knowledge, of some other helpe, that is, of amendes, to be made for his sinnes, and thereby, to be reduced into the fauour of god agayne, and to haue aboundaunce of grace geuen vnto hym, by which grace he should both in his knowledg be ẏ better establisshed, & be able also, according to knowledge of ẏ truth, to walke in the truth. For this amendes to be made, the second person in trinitie, being god immortal, became mortal man, & was made in all partes like vnto one of vs (sinne only excepted) and he did vnite vnto his godhead, the body and soule of man, in vnitie of person, in such a meruelous sort, that as in vs, the body being of one nature, and the soule being of an other nature, doo make yet but one person, so in hym the nature of God, and the whole perfect nature of man, doo make but one person. Of this incomprehensible vnion of ẏ godhed, & manhed in Christ, S. Jhon speaketh in the fyrst chapiter of his gospell, saying. *Verbum caro factum est, et habitauit in nobis*, the Worde (that is the sonne of God) Was made flesshe, (that is man) & dwelt amōgest vs. he dwelt here on the earth, (as scripture declareth,) aboue .xxxiij. yeares, and when he had fulfylled al thynges, accordyng to the sayinges of the holye

Iohn.I.

ly prophetes, whiche were to be fulfylled of hym be-
fore his passion, then he suffred death willingly, yea,
the death of the crosse, by suche payne, (wrongefullye
procured of the deuil against him) to raunsome man-
kynde oute of captiuitie, whiche it sustayned vnder
the deuyll moost iustly: and that this raunsome shold
be perfyt, he suffred sondry sortes of mooste spytefull
wronges, and intollerable paynes, & tormentes, in
his moste pure, and innocent body, as buffeting, bin-
dinge, scourgyng, plattynge on his head, a crowne
of thorne, hanginge on the crosse, pearcinge of his
handes and fete with nayles, openynge of his syde
with a speare, and shedynge of his mooste precious
bloude, whiche passion of his, as it is a mooste parfyt
myrrour, and glasse for vs, therein to beholde the ex-
cedynge great loue of god towarde vs, whiche spa-
red not his onelye sonne, but for vs all gaue hym to
dye, so it is a sufficient occasion, to brynge all men in
extreme hatred of the deuyll, and synne: from daun-
ger of whome, mankynde coulde not be rydde, but
onely by so paynefull a death, of the sonne of God.
What can we loke for at gods handes, yf we synne
from hence forth, but wrath and vengeaunce, seynge
he hath once delyuered vs from synne, by so merciful
a meanes? All that our sauyoure Christe suffered, he
wyllingely suffered for our synnes, hym selfe hauing
neuer deserued anye whyt of payne, as who neuer
synned. And yet his passion, though it be in it selfe a
sufficiente raunsome, for the synnes of the whole
worlde, yet it taketh not place in all men: not for in-
sufficiencie in it selfe, but for defaute in them, that
shoulde

shoulde condignely receaue the merites thereof. For this you must know, that God requyreth in vs certayne thinges, to be accomplished by our owne wil, and consent, without the whiche, we can not be saued, no more, than yf Christ had neuer dyed for vs. What thinges these are, shalbe hereafter declared vnto you. In the meane season, lyft vp your hartes, and open them awyde, to receaue in, vnto them, a great loue towardes God, who so nobylye created vs, and when we, through our owne defaute, were fallen into the estate of endles misery, and wretchednes, so mercyfully redemed vs, by the passion, and death of his onely sonne our sauiour Christ. Remember that synne, and nought els, brought vs fyrst oute of Gods fauour, and that to take awaye synne, the sonne of God was incarnate, and suffered mooste paynefull death on the crosse, and therefore hereafter, flee you all kynde of synne, and fight incessantly, agaynst your ghostly enemye the deuyll, who being vanquished by Christ, is not able now to ouerthrow vs, if we, in the right fayth of Christ, valiantly withstande hym, whiche to doo, graunt vnto vs, the blessed trinitie, the father, the sonne, and the holy ghost, to whome be all honour, and glory, worlde without ende.

Amen.

Io. Harpesfelde, sacræ theologiæ professor. Arch. London.

An Homely declaryng how the redemption in Christ is appliable to vs.

ALthough the death and passion of our sauiour christ, be in valuea sufficient raunsome for the synnes of the whole world, yet in effect it taketh not place in ỹ whole world. For neyther Turke, Jew, nor infidell, wãting beleif in Christe, can take good by the death and passiõ of Christ, the scripture
Mar. 16. most manifestly affyrming in the. xvi. chapter of S. Marke, that **Whosoeuer doth not beleue shall be dãpned.** Agayne, euyll lyfe, bryngeth to the euyl lyuer, eternall death, beleue he neuer soo wel. As
Gala. 3. S. Paule witnesseth, in the. v. chapiter of his Epistle to the Galathians, where he sayth: **Walke after the spirite, and fulfyll not the lustes of the fleshe. For the flesh lusteth contrary to the spirit, and the spirit contrary to the flesh. These are cõtrary one to another, so that you do not What ye Woulde: But and yf ye be led of the spirit, then are ye not vnder the law. The dedes of the flesh are manifest Which are these aduoutry, fornicatiõ, vnclennes, Wãtonnes,** ydola-

ydolatry, Wytchcrafte, hatred, variaūce, contencion, Wrath, stryfe, sedition, sectes, enuye, murder, dronkennes, glotony, and such like, of Which I tel you before (as I haue told you in tyme past) that they Which commit suche thinges, shal not inherit the kingdō of heauē Thus you perceaue that to ỹ enioying of the death, and passion of Christe, these two poyntes are requisit of our behalf, the one, to beleue rightly, the other, to lyue vprygh tlye, whiche two poyntes, no man is able otherwyse to knowe (except it be by speciall reuelation from God) but onely by the catholike churche, whiche catholyke churche, our sauioure Christe hath appoynted, to be the onely scoole, for all men to come and repayre vnto, to learne suche truth, as is mete for them to know, for the attayning of euerlastyng life. This catholike church, and no other company, hath ỹ true vnderstandinge of scripture, & the knowledge of all thinges necessary to saluation. To this church, Christ maketh promis, in ỹ. xvi. of Iohn, saying: Whē that spirite of truth shal come, he shal teache you al truth. To this churche also he maketh that other promis, written in the. xxviii. of Mathew, where he sayth: Beholde I am With you, to the ende of the World. This Catholyke churche, thus gouerned by the holy Ghost, & assisted alwayes, of Christ him selfe, neuer yet fayled, frō the tyme of the Apostles, hitherto, ne shal fayl, to ỹ worldes ende, nether can it be deceaued in any necessarye

Iohn. 16.

Math. 28.

truth, accordyng as Chryst promyseth in the .xvi. of
Math.16. Mathewe, saying. **That hell gates shal not preuayle agaynst the churche.** where, by hel gates he meaneth errour, as yf he had sayd, that the catholyke churche shall neuer be ouercome with erroure. For this cause S. Paule in the third chapiter of his
Timoth.1. first epistle to Timothe, calleth the catholike church, **the piller and grounde of truth.** This catholike churche, must in al ages nedes be an open knowen churche, and such a company, as among whych, the trueth is openly preached, ells Chryst woulde not haue sayd, (as it is wrytten in the .v. of Mathewe)
Math.5 **A citie that is set on a hyl, can not be hyd, nether do men lyght a candel, and put it vnder a bushel but on a candelstycke, and it geueth lyght vnto all that are in the house.** wherfore they do great iniury to Chryst, which saye, that the catholyke churche is an vnknowen churche, seing it is that citie, which our sauiour there ment, and that candell, of whiche he there speaketh. So manye as deuyde them selues frō this open knowen Churche of Chryste, and refuse the doctryne thereof, thoughe they be neuer so diligent in readyng of scrypture, yet shall they neuer truely vnderstande scrypture, but runne continually farther and farther into erroure, and ignorannce, euē as a man that is once out of his way, the farther, and faster he goeth furth, the more
2. Peter 1 he loseth his labour. Saint Peter therefore in the fyrst Chapiter of his second epistle, geueth vs a most certayne and sure rule, which if we folowe, we shall

not

not fayle, ryghtly to vnderstande scripture: his rule is thys. We haue (sayth he) A ryght sure worde of prophecie, Where vnto yf ye take hede, as vnto a lighte ẏ shineth in a darke place, you doo wel, vntyl the day dawne, and the daye starre aryse in your hartes. So that you first knowe this, that no prophecie in ẏ scripture hath any priuate interpretation. For ẏ scripture came neuer by the wil of man, but holy men of God spake, as they were moued by the holi ghost. Here you se, how saynt Peter willeth euery man, fyrst of all, to knowe, that scripture must be vnderstanded after the generall meanynge of Chrystes churche, and not after the priuate interpretation of any seuerall man, or companye: And in the thyrde chapiter of the same Epystle, he sayeth further, that in S. Paules epistles, are manye thinges harde to be vnderstanded, whych they that are vnlearned & vnstable, doo peruerte, as they doo also the other scriptures, to theyr owne destruction: ye therefore beloued (seing you be warned afore hand) beware, leaste ye, with other men, be also plucked a waye through the errour of the wicked, and fall from your owne stedfastnesse. Lo here S. Peter telleth the very cause, why men mysvnderstand scrypture, which is lacke of knoweledge, and

2. Peter. 3

lacke

lacke of constancie, when men ether throwe ignoraunce, or throughe inconstancie, swerue from the catholyke meanyng, and folowe pryuate interpretation. Such men, he sayeth, do peruerte the scriptures to theyr owne destruction. Saynte Paule also wrytyng to Tymothe, and willing hym to be earnest in the study of scripture, geueth him withal this foresayd rule, saying in the very ende of his fyrst epistle: O Timothie, kepe sure that, Which is committed to thy custody, and auoide newe fangled termes, and bosting of science, falsely so called, Which science Whyle some dyd professe, they haue erred from the fayth. The thinge, whiche S. Paule sayth was commytted to Timothies custody, was the truth of the catholyke fayth, which he sayth, some fell frome, by reasone of new fangled termes, and by reason also, that they tooke vpon them knowledge, beinge in dede ignoraunte. And in the thyrd chapiter of his seconde epistle to Timothie, he farther sayeth. Contynue thou in the thinges Which thou hast learned Which also Were commytted vnto the. S. Ireneus also (a blessed martyr, and very nyghe to the tyme of the Apostles, a man of greate learning, and no lesse vertue, and such a one, as by the consente of all men, had the perfyt knowledge and vnderstandynge of scryptures) in his third boke agaynst Valentyne the arche heretyke, and in the fowrth chapiter of the same boke sayeth, touchyng the catholyke churche in thys maner. We must not seke ỹ truecth

i. Timo 9

2. Timothei. 3

Ireneus in his third boke as

eth among other, seing we may easely take it of the church, for as much as the Apostels haue fully lefte with it (as in a rych tresury) all truth, & who so listeth, may thence take the drinkes of lyfe, for this is the entre to life. All other are theues, and robbers, wherfore them must we auoyd: & that doctryne that the church teacheth, we muste loue, & with great diligence embrace the tradition of the truth. For what and yf a controuersy should happen to ryse vpon neuer so smal a questiō ought not men in that case to haue recourse to the most auncient churches, in which the Apostles were conuersaunt, and ther learne the truth in that controuersy: ye, what & yf the Apostles had lefte behynde them no wryting at all, must we then not haue folowed the order of tradition, delyuered by them to such as they committid the churches vnto: to which tradition manye barbarous nations, beleuing in Christ, do giue credite, without any other wryting, then that which is in their hartes wrytten. All this wryteth Irenæus, and within a lytle after he sayeth. Yf to these barbarous nations, any man should preach in their owne language, these inuentions of heretykes,

heretikes, by and by they would stoppe their eares, and flye as farre as they could frō him and not once here his blasphemous talke, thus sayeth S. Ireneus. Now yf christen people at this presēt, would folow this trade, which this blessed martir here speaketh of, thē should no mā runne into heresy, but al mē should cleue fast vnto ẏ wholesome doctrine of the catholike church, & abhorre and detest, whatsoeuer any precher wold vtter vnto thē, contrary to the same. For whosoeuer preacheth any doctrine, not agreable to ẏ general receiued doctrine in the open known church, he it is, & such as be like to him, of whō our sauiour biddeth vs to beware, saiyng in ẏ .vii. of Mathewe. **Beware of false prophets, which come to you in sheepes clothing but inwardly they are rauenynge wolues.** Our sauior calleth them wolues, for ẏ they deuoure ẏ soules, of so many as giue credite vnto thē, he sayeth farder of them, that they come in lambes skins, because they pretend the woord of God, and therewith bleare the eyes of poore simple men, and make them beleue, that it is as they saye, where in dede, whatsoeuer is taught contrary to that, that al christendome openly teacheth, and from tyme to tyme hath taught, is false, and cannot possible be true, vnlesse we wold say, ẏ christ him selfe were not true. For he promyseth ẏ hym selfe wilbe for euer vō ẏ churche, and ẏ the holy ghost, shal for euer gouerne the same. Forasmuch than, as there is no other schole on the earth

Matth, 7

earth, for men to learne their duety, towardes God, and the world, but the catholyke churche: nor no other doctryne, auayleable to eternall lyfe, but that whiche the catholyke churche teacheth, therefore all christē people are requyred, to make a solempne vow at their baptisme, to beleue the catholyke churche. And he that so doeth, is in an assured trade of saluation, if in his conuersation, he folowe the same, but contrary wyse, he that beleueth it not, is in a moost certayne estate of euerlastynge dampnation.

Wherefore, that you maye knowe, what the catholyke churche dothe in all poyntes beleue, there shalbe hereafter particularly, set forth vnto you, the seuerall matters, requisit to be beleued, and practised of all Christen people, that no man, maye haue iuste cause hereafter, to pretende ignoraunce, but all men beynge sufficiently instructed, maye, by folowynge suche doctryne, attayne to euerlastynge lyfe, whiche sende vnto vs all, the blessed trinitie, the father, the Sonne, and the holye Ghoste, to whom be all honoure, and glorye, worlde without ende.

Amen.

Io. Harpesfelde, sacræ theologiæ professor. Arch. London.

¶ An Homely of Christian loue, or Charitye.

Forasmuch as the pithe, and summe, of all thinges, which be conteyned, eyther in the lawe, or in the prophetes, doth stād, and cōsist, in the loue of God, and in the loue of oure neyghboure, as our sauiour Christ dothe plainely testifye, in the. xxii.

Math. 22. Chapiter of sainct Mathewe, sayenge, One of the Pharises beynge a doctoure of the lawe, tēpting, did aske hym, and say, mayster, What is the great cōmaūdemēt in ẽ lawe? Jesus, answerynge, sayd vnto hym. Thou shalte loue thy Lorde God, wyth all thy harte, wyth al thy soule, and wyth all thy hole mynde, this is (sayeth he) the greatest, and fyrste commaundement. And the seconde is lyke vnto it. Thou shalte loue thy neyghboure, as thy selfe. and of these two commaundementes al the lawe dothe hange, and the Prophetes.

And forasmuche also, as we can not loue God well, except we doo loue oure neyghboure, in a due order: ne yet loue oure neyghboure well, excepte we doo

loue

loue God, in that due order, that we oughte to doo, (Sainct Jhon the Euangelist so testifyeng, and declarynge, in the thyrde and fourthe Chapiters of his fyrst canonicall Epistle.) And finally, forasmuche as he that loueth not after this sorte, is (by the testimonye of the sayde sainct John, in the sayde thyrd Chapiter) iudged to be in death, therefore it is ryghte expediente, and necessarye, to haue alwayes this loue, whiche nowe in oure vulgare tongue, and common talke, is ofte named, by the name of Charitie, but very megerly, and coldely practised, and set fourthe in dede, as it shoulde be. And of trouthe, yf we woulde iudge vpryghtly, and well, we ought to saye, that of all thinges that be good, to be taught vnto Christen people, there is nothynge more necessarye to be spoken of, and daylye called vpon, then charitie: alwell for that all maner of woorkes of righteousnes, be coteyned in it, as also, that the decaye thereof, is the ruyne of the worlde, the banyshement of vertue, and the cause of all vice. And forasmuche, as almost euery mā maketh, & frameth to him selfe a charity, after his owne appetyte, and howe detestable so euer his lyfe be, bothe vnto God, and man, yet he perswadeth with hym selfe styll, that he hathe charitye: Therefore you shall heare nowe a true, and playne description of charitie, not of mens ymagination, but of the very woordes, and example of oure sauioure Jesus Christe. In whyche description, euerye man (as it were in a glasse) may consyder hym selfe, and see plainely, without errour, whether he be in the true Charitye or not. *Iohn.3. & 4.*

charitie is to loue God, with all oure harte, with all our life, with al our powers, & with all our strength. **With all our harte**, that is to say, that our hartes, mynde, & studie, be set to beleue his woorde, to truste in hym, and to loue hym aboue all other thynges, whyche we doo loue best, in heauen or in earthe. **Wyth all oure lyfe**, that is to saye, that our chief ioye, and delyte, be sette vpon hym, and his honoure, and oure hole lyfe gyuen vnto the seruice of hym, aboue all thynges: wyth hym to lyue, and wyth hym to dye, yea, and to forsake all other thynges, rather then hym. For he that loueth hys father or mother, sonne, or doughter, house or lād, more then me (saieth Christ) is not worthy to haue me. **Wyth all oure powers**, that is to saye, that with our handes, and feete, wyth our eyes, and eares, oure mouthes and tongues, and wyth all other partes & powers, bothe of body and of soule, we shoulde be gyuen to the keppynge, and fulfyllynge of hys commaundementes. This is the fyrste, and the principal parte of charity, but it is not the whole. For charitie, is also to loue euery man, good, and euyll, frende, and foe: And what soeuer cause be gyuen to the contrarye, yet neuertheles, to beare good will, and harte vnto euerye man, to vse oure selues wel vnto the, aswel in woordes, and countenaūce, as in all our outeward actes, and dedes. For so Christ hym selfe taught, and so also he perfourmed in dede. And of this loue that we ought to haue amongest oure selues, eche to other, he instructeth vs thus. (Mathew. v.) **You haue**

heard

harde it taught in tymes paste? Thou shalte loue thy frende, and hate thy foe: but I tell you, loue your enemyes, speake wel of them that diffame you, and doe speake euil of you: doo well to them that hate you, praye for thē that vexe and persecute you, that you may be the children of your father, that is in heauen. For he maketh the sunne to ryse bothe vpon the euyl, and good, and sendeth rayne to the iuste, and to the vniust. For if you loue them that loue you, what reward shal you haue? Doo not the publicans lykewyse? And yf you speake well onely of them, that be your brethren and derely beloued frendes, what greate matter is that? doo not the heathē the same also? These be the very woordes of oure sauioure Christ him selfe, touching the loue of our neighbour. And forasmuche as the Phariseis (wyth theyr moost pestilent traditions, false interpretacions, and gloses) had corrupted, and almooste clerelye stopped vp, this pure well, of Gods lyuely woorde, teaching that this loue, and charitye, pertayned onely to a mans frendes, and that it was sufficiente for a man to loue them whyche doo loue hym, and to hate hys foes: therefore Christe dyd open this well agayne, purged it, and scoured it, by gyuynge vnto hys godlye lawe of Charitie, a true and clere interpretation, which is this: that we ought to loue euery mā, bothe

frende,

frende, and fooe: addynge thereto, what commodity we shal haue thereby, and what in cõmodity by dooynge the contrarye, what thynge can we wysshe so good for vs, as the heauenlye father, to repute, and take vs for hys chyldren? And this shall we be sure of (sayeth Christ,) yf we loue euery man, without exception. And yf we doo otherwyse (sayeth he,) we be no better thã Pharisees, Publicans, and heathen persons, and shall haue oure reward with them: that is, to be excluded from the number of gods elect chyldren, and from hys euerlastyng inheritaunce in heauen. Thus of true Charitye, Christ taughte, that euery man is bounde to loue God aboue al thinges, and to loue euery man, frende, and fooe.

And thus lykewyse, he dyd vse hym selfe, exhortynge hys aduersaries, rebukynge the faultes of hys aduersaryes, and whan he coulde not amende them, yet he prayed for them. Fyrste he loued God his father, aboue al thinges, so muche, that he sought not hys owne glorye, and wyll, but the glorye, and wyll of hys father: **I seke not** (sayde he. John. v.) **myne owne wyll, but the wyll of hym that sent me:** Nor he refused not to dye, to satysfye hys fathers wyll, sayeng. Math. xxvi. **If it may be, let this cuppe of death goo from me, yf not, thy wyll be doone, and not myne.** He loued also not onely hys frendes, but also hys enemyes, whyche in their hartes dyd beare exceding great hatred, against hym, and in theyr tongues spake all euyll of him, and in theyr actes, and dedes, pursued hym wyth al their

John. 5.

Math. 26.

might,

myght, and power, euē vnto death. Yet al this notwythstandynge, he withdrewe not hys fauour from theim, but styll loued them, preached vnto them, of loue rebuked theyr falle doctryne, theyr wycked lyuynge, and dyd good vnto them, patientlye acceptynge what soeuer they spake, or dyd, agaynste him. When they gaue hym euell woordes, he gaue none euyll agayne, when they dyd stryke hym, he dyd not smyte agayne: And when he suffred deathe, he dyd not slea them, nor theaten them, but prayed for thē, and referred all thynges to hys fathers wyll. And as a shepe that is led vnto the shambles to be slayne, and as a lambe that is shorne of hys flese, dyd make no noyse, nor relistence: euen so wente he vnto hys deathe, wythoute any repugnaunce, or openynge of hys mouthe, to saye anye euyll. Thus haue I described vnto you, what charitye is, aswell by the doctryne, as by the example of Christ hym selfe. Whereby also, euery man may without erroure, know hym selfe, what state and condition he standeth in: whether he be in charitye, (and so the chylde of the father in heauen) or not. For, althoughe almoste euery man perswadeth him selfe to be in Charity, yet let him examyne none other man, but hys owne harte, his life, and conuersation, and he shall not be deceyued, but truly decerne, and iudge, whether he be in perfyte charitye, or not. For he that followeth not hys owne appetite, and wyll, but gyueth hym selfe earnestly to God, to doo all hys wyll, and commaundementes, he maye be sure, that he loueth God, aboue all thynges, and els suerlye he loueth hym not, what so euer

Esai. 53. Act. 8.

he

he pretende: As Chryste sayd: If ye loue me, kepe you my cõmaundementes. For he that knoweth my commaundementes, & dothe kepe them, he it is (sayeth Christ) that loueth me. And agayne he sayeth: He that loueth me, wyll kepe my woorde, and my father wyll loue hym, and we wyll bothe come to hym, and dwel wyth hym. And he that loueth me not, wyll not kepe my woordes. And lykewyse, he that beareth good harte and mynde, and vseth well hys tongue, and dedes vnto euery man, frende, and foe, he maye knowe thereby, that he hathe charity. And then he is sure also, that almyghty God taketh hym for hys dere beloued sonne, as Saincte Jhon sayeth, in the thyrde Chapiter of hys fyrste canonicall Epistle. Hereby, manifestlye are knowen, the chyldren of God, from the chyldren of the deuyll. For who so euer dothe not loue hys brother, belongeth not vnto God. But the peruerse nature of man, corrupte wyth synne, and destitute of Gods woorde, and grace, thinketh it against all reason, that a man shoulde loue hys enemye, and hathe many perswasions, whyche inducethe hym to the contrarye. Agaynste all whyche reasons, we oughte alwell to set the teachynge, as the lyuynge of oure sauioure Christe, who louynge vs (when we were hys enemyes) dothe teache vs to loue our enemyes. He dyd pacyently take for vs many reproches,

suffred

John. 14.

suffred beatynge, and moost cruell deathe. Therfore we be no members of hym, yf we wyll not folowe hym. For as S. Peter sayeth, **Christe suffered for vs, leauynge vs an example, that we should folowe him.** 1. Peter. 2. Furthermore we must consider, that to loue oure frendes, is no more but that which theues, adulterers, homicides, and all wycked persons doo: in so muche that Jewes, Turkes, Infidels, and all brute beastes, doo loue them that bee theyr frendes, of whome they haue theyr lyuynge, or any other benefytes. But to loue our enemies, is the proper cõdition onely of them, that be the children of God, the disciples and folowers of Christ. Notwithstanding, mans frowarde and corrupte nature, wayeth ouer depely many times, the offence and displeasure done vnto hym by enemyes, and thynketh it a burden intollerable, to be bounde to loue them, that hate him. But the burden shoulde be easye ynoughe, yf (on the other syde) euery man woulde consyder, what displeasure he hath done to hys enemy agayne, & what pleasure he hathe receyued of hys enemye. And yf we fynde no egall recompence, neyther in receyuing pleasures of our enemy, nor in rendryng displeasure vnto hym agayne: then let vs ponder the displeasures, whyche we haue done agaynste almighty God: Howe often, and howe greuously, we haue offended hym. Whereof, yf we wyll haue of God forgyuenes, there is none other remedye, but to forgyue the offẽces done vnto vs, whyche be very small in comparison of oure offences done agaynste God. And yf we consyder that he, whych hath offended vs, deserueth

not to be forgyuen of vs, let vs consyder againe, that we muche lesse deserue to be forgyuen of God. And althoughe our enemy deserue not to be forgyuen for hys owne sake, yet we oughte to forgyue hym, for gods loue, consyderynge howe great, and manyfest benefytes we haue receyued of hym, withoute oure desertes, and that Christe hathe deserued of vs, that for his sake, we should forgyue them their trespasses, commytted agaynst vs.

But here may ryse a necessary question, to be dyssolued. If charity requyre to thinke, speake, and doo well vnto euery man, bothe good and euyl, howe can magystrates execute iustyce vpon malefactours, with charitye? Howe can they caste euyll men into prison, take away theyr goodes, and sometime their lyues, accordynge to lawes: yf Charitye wyll not suffer them so to doo? Herevnto is a playne and briefe answere, that plages and punishementes be not euel of them selues, yf they be well taken of innocentes: and to an euyll man, they are bothe good and necessarye: and may be executed accordynge to charitie, and with charitye should be executed. For declaracion whereof, you shall vnderstande, that charity hath two offices, the one contrarye to the other: and yet bothe necessarye to be vsed, vpon men of contrarye sorte, and dysposition. The one office of Charitye, is, to cherysshe good, and innocent men. Not to oppresse them, with false accusations, but to incourage them, wyth rewardes to doo well, & perseuer in well dooynge: defendynge them wyth the swoorde, frō theyr aduersaryes. And the office of Bysshops, and

pastours

paſtours, is to laude good men, for wel doynge, that they maye perſeuer therein, and to rebuke and correct, by the woorde of God, the offences, and crymes of all euyll diſpoſed perſons.

The other office is, to rebuke, correcte, & punyſh, byce, without acceptation of parſons, and this is to be vſed, againſt theim onely, that be euyll men, and malefactours. And it is alwell the office of charitye, to rebuke, punyſhe, and correcte them, that be euyll, as it is to cheryſhe, and rewarde them that be good, and innocent. Sainct Paule ſoo declareth, writing to the Romaynes, and ſayenge, the hyghe powers are ordeyned of GOD, not to be dreadefull to them that doo well, but vnto malefactours, to drawe the ſwoorde, to take vengeaunce of hym that commytteth the ſynne. And ſaincte Paule byddeth Tymothye conſtantlye, and vehementlye, to rebuke ſynne, by the woorde of GOD. Roma.13. i.Timo.5

So that bothe offyces ſhoulde be dylygently executed, to impugne the kyngdom of the deuyl: the preacher wyth the woorde, and the Gouernoure wyth the ſwoorde. Els they loue neyther God, nor them whome they gouerne, yf for lacke of correction, they wylfully ſuffer God to be offended, and them whom they gouerne to periſhe. For as euery louynge father correcteth his natural ſonne, when he dothe amyſſe, or els he loueth hym not: So all gouernours of Realmes, Countreys, Townes, and houſes, ſhoulde louynglye correcte them, who be offendours vnder theyr gouernaunce.

And cherysshe them who doo liue innocently: yf they haue any respecte, eyther vnto God, and theyr office, or loue vnto them, of whome they haue gouernaūce.

And suche rebukes, and punyshementes, of them that doo offende, muste be done in due tyme, least by delaye, the offender fall headlinges into all maner of myschiefe, and not onely bee euyll theim selues, but also doo hurte vnto many men, drawynge other by theyr euyll example, to synne, & outrage, after them. As one theef maye bothe robbe manye men, and also make many theues, and one seditiouse person may allure many, and noye a hole towne or countre. And suche euil persons, that be so great offenders of god, and the common wealth, charitie requireth to be cut of, from the body of the common weale, lest they corrupte other good, and honest persons: like as a good surgeon cutteth away a putrifyed, and festred member, for the loue he hath to ỳ hole body, least it infecte other members, adioynynge to it. Thus it is declared vnto you, what true charitie, or christian loue is, so plainely, that no man nede to be deceyued.

Nowyche loue whosoeuer kepeth, bothe towardes God (whom he is bounde to loue aboue al thinges) and also towardes hys neyghboure, al well frende as foe, it shal surely kepe hym frō all offence of God, and iuste offence of man. Therefore beare wel away this one shorte lesson, that by true christian charitye, God ought to be loued, aboue all thynges, and all men ought to be loued, good and euyll, frende, and foe, and to al suche we ought (as we may) doo good: those that be good, of loue we ought to encorage, and

cherysshe,

cherysh, bicause they be good: And those that be euil, of loue, we ought to procure vnto them theyr correction, and dewe punyshement, that they may therby, either be brought to goodnes, or at the lest, that god, and the common welthe maye be the lesse hurte, and offended, hating alwaies, the vyce, or offence, but louynge the person alwayes, as the creature of God, and as one who by nature is ioyned in kynred vnto vs. And yf we thus directe oure lyfe, by christian loue and Charitye, then Chryste doothe promyse, and assure vs, that he loueth vs, and that we be the Chyldren of our heauenlye father, and reconciled to his fauor, being very members of Christ, and that after the shorte tyme, of this presente and mortall lyfe, we shall haue with him, eternall lyfe in his euerlastyng kingdome of heauen: Therfore to hym, with the father, and the holy Ghost, be al honor and glorye, nowe & euer Amen.

E. B.

An Homely, declaryng howe daungerous a thynge, the breache of Charitye is.

Math. 5.

OUr Sauiour Chriſt in ỳ. v. of Mathew, ſetteth forth an vniuerſal doctrine, that is, a doctrine, apperteyning indifferently to al Chriſten mẽ, and there he declareth, howe great perfection of lyfe, ought to be in one of vs, sayinge in this maner. *Niſi abundauerit iuſtitia uestra plus quam Scribarum, & Phariſæorum, non intrabitis in regnum cœlorum.* That is to saye:

Except your righteouſnes excede the righteouſnes of the Scribes, & the Phariſeis, ye cannot entre into the kyngedome of heauẽ.

For the ryght vnderſtandynge of whiche wordes, it is to be noted, that righteouſnes in this texte, doth ſignifye all kynde of vertue, and goodnes, and that by the Scribes, and Phariſeis, Chriſte doth here meane, certayne companies, whiche were amonge the Iewes, and dyd lyue accordynge to the letter of Moyſes lawe, ſo vpryghtly, in the face of the world, that they were commenly taken for parfyt men.

Oecumenius vpon the fifte of Mathewe.

Oecumenius, an auncient father of ỳ greke churche, doth ſo declare the foreſayde wordes. Wherefore, when our ſauioure requireth of vs, that we, in righteouſ-

tuousnes, shoulde passe the Scribes and Phariseis, he meaneth, that we Christen folke shoulde not onely outwardely, seme good in the sight of the worlde, (as did the Scribes, & the Phariseis,) but inwardlye also in our hartes, shoulde be lykewyse good, in the syght of almyghtye God, whiche they were not. And because no faute is more greuouse, then the breache of Christen Loue, and Charitie, therefore immediately after the foresayde generall sentence, he instructeth vs, afore all other thinges, in our dutye, touchinge Charitie, sayinge: *Dictum est antiquis, non occides, qui autem occiderit, reus erit iudicii, Ego autem dico uobis, quia omnis qui irascitur fratri suo, reus erit iudicio.* That is to saye:

It was sayde to them of olde tyme, Thou shalte not slaye. Whosoeuer doth slay, shalbe in daunger of iudgemēt. But I saye vnto you, that whosoeuer is angry with his brother, shalbe in daunger of iudgement. Behold, good Christē people, how perfit a charitie Christ requireth in vs. For to vs he maketh the leaste breache of Charitie, as daungerous, as in olde tyme, was the greateste breache to the Jewes. The greateste breache of Charitie, is murdre, and the punyshmente thereof amongeste the Jewes, was iudgemente. The leaste breache of Charitie, is anger, and yet the punyshmēt appoynted for it to vs Christians, by oure sauyoure hym selfe, is lykewyse iudgement. Howe greate difference of lyfe then, I pray you, must be betwene vs, nowe lyuynge vnder the newe lawe, and them that of olde tyme, lyued vnder the olde lawe, that is vn-

der

der ỳ lawe of Moyses, when as, the selfe same paine that was then prescrybed vnto them, for the hyghest degre of vncharitablenesse, is nowe dewe to vs, for the lowest degre therof? Howe is it that men flatter them selues, wyth the pleasaunte name of Christian libertye, and thinke that, because Christ saieth in the xi. of Mathew. *Iugum meum suaue est, et onus meum leue.* That is to saye. **My yoke is swete, and my burden lyghte**, that therefore suche streytnes of lyfe, and paynefull trauell is not requyred of vs, as was before tyme of the Iewes? True it is in dede, that Christen men are not at thys presente, bounde to be circumcysed, or to offer vp vnto almyghtye GOD, calues, oxen, shepe, and Gotes, or to goo thryse a yeare to Ierusalem, or to forbeare swynes fleshe, or to kepe other lyke obseruations of Moyses lawe, but as touchynge the tenne commaundementes, and all morall Preceptes contained in the olde testamente, we Christians are bounde to the obseruation of them, & of all other thynges, belongyng to the estate of the new testamente, and so bounde, as that in performance, and fulfyllynge of them, we muste be muche more perfyt, and more exacte, then euer was the Iewes in obeyng Moyses lawe. Nether is the yoke of Christe called swete, nor his burden lyghte, for anye ease or remission, that we maye take in oure condition, but for two other consyderations, of whiche the one is, the abundance of grace, gyuen nowe in the tyme of the newe testamente, farre exceedynge, the measure of grace gyuen to the Iewes, folowynge Moyses lawe: the other is, the greatnes

Mathe. 11.

greatnes of rewarde, promysed to vs, aboue the Iewes, as wytnesseth amonge many other auncient fathers, Decumenius also, who wrytynge vpon the v. of Mathew, sayeth after this sorte. *Quoniam infantia in virilem iam transierit etatem, et copiosa hominibus data sit gratia, et maxima proposita sunt premia (neque enim iam possessio terræ terrenorum, q̃ bonorum, aut prolis fœcunditas aut longa vita, seu victoria contra hostes promittitur, sed regnum cælorũ, adoptio et victoria contra dæmones) merito magna exiguntur certamina.* That is to saye. Forasmuche as nowe, infancy is passed into mans age, and grace is plenteously giuen to men, and mooste greatest rewardes are promysed (for now nether possession of earthly gooddes, nor longe lyfe, nor fecundite of chyldren, nor victory agaynste oure mortall enemyes, is promised, but the kyngdome of heauen, adoptiõ to God, and victory against deuels) therefore of good reason, great fyghtes are requyred of vs. Thus sayth Decumenius, concludynge that we christen men must more painfully, and manfully, fyght agaynst oure ghostly enemye, then dyd the Iewes, bycause we receaue more grace then they receaued, and haue promise made to vs of greater rewardes, thẽ they had made to them. For these two causes, we christen men muste thynke the yoke of Christe, swete, and hys burden easye, be the thynges which are requyred of vs, neuer so hard to doo, as this is one, that we may not breake charitie, so muche as in the lowest degree that can be, that is in anger: whych woord, in the foresaid place

Decumenius vpon the fifte of Mathewe.

of Mathew, dothe sygnify, a violation, or breache of charitye, not vttered or shewed forth by any sygne, but onely conceaued secretlye in the harte, and there lyenge hyd, from knowledge of man, but open, and manyfest to the eye of almyghty God, who seyth euē the inwarde thoughtes of the harte: thys breache of charitye, thoughe it seme to many a smale faute, yet Christe declareth it to be a greuouse faute, and maketh it in the payne, equall with murder, committed of olde tyme by the Jewes. Nowe yf Christen men, haupnge conceyued anger in theyr hartes, do not by and by suppresse the same, but proceade to a fardar breache of charitie, that is, to vtter theyr anger by any signe or token, than is this ther faut greater then the other, and the punyshemente due for the same, greater also, accordynge to the woordes of Christe, who in the. v. of Mathew saieth. *Qui autè dixerit Racha, reus erit concilio,* (that is to saye. **He that saieth to hys brother Racha, shalbe in daunger of counsel.** Where, by Racha, we muste vnderstande an outewarde sygne, vttered by the mouth wyth breache of charitye, and yet suche a sygne as dothe sygnifye, no expresse or particular reproche as, to thou our brother, or to tushe at hym. And by councel we muste vnderstand a greater punyshement, then was iudgement. After this our sauiour procedeth to the thyrd degree of vncharitablenesse, which is in woorde to call our neyghboure, by any euyll name, as to call hym foole. Of this thyrde degre, Christ sayeth. *Qui autem dixerit fratri suo fatue, reus erit gehennæ ignis,* that is to saye. **He that calleth his brother foole, shalbe in daunger of hell fyre.**

Math. 5.

Math 5.

Beholde

Behoulde Chrystian people, your lyfe in thys lesson, as in a glasse, and you shall see what daunger you stande in. Who is there almoost emongest vs, but ỳ vncharitably calleth his neighbour foole, or som like euyl name? yea who is there in maner that doth not far passe thys degree of vncharitablenes? And yet our sauiour nameth no mo degrees, partely, bicause the paine of this thyrde degree beinge hell fyre, no greater paine coulde be named, for suche as shoulde passe the same degree: partly, bycause the Chrystyan man should at the least be soo wary, & circumspecte, in kepyng of brotherly loue, and charitie, ỳ thoughe he dyd, perchaunce so farre forgette hymselfe, as to call his brother foole vncharitably, yet fardar than so, he should not so much as thinke, throughout his whole lyfe. It is written of one Solon an infidell, but yet a very politike man, howe when he made lawes for the gouerment of ỳ famous citie of Athēs, he in all his lawes, appoynted no punyshment for a parricide, that is for such a one, as shoulde kyll hys father or mother: and when he was demaunded, why he prouided not for that case, he aunswered, ỳ he verily, thought and beleued, that no one beynge broughte vp in Athens, vnder hys lawes, wolde at anye tyme attempte suche an heynous synne. Euen so may we say of our sauiour, that he speaketh but of those foresayd three degrees of vncharitablenes, for that it is not lykely, christen men, being traded in Chrystes most parfyt religion, woulde at anye tyme procede in the violatyng of charitie, fardar then so. But here may be moued a question whether our sa-

Cicero in his oratiō for sext Roscius, Amerinus.

uiour hath so forbydden vs to be angry, to saye Racha, or thou foole, one to an other, that in no wise any man may so doo, but thereby he falleth in daunger of iudgement, of councell, or of hel fyre. For aunswer to thys question, it is to be noted, that our sauiour in thys place, forbiddeth vs all kynde of vncharitablenes, and nothyng els. Forasmuch then, as in ỹ third of Mathewe. S. Jhon Baptist calleth the scrybes and pharisies, adders brode, and S. Paule calleth the Galathians fooles, and men without vnderstãding, in the second chapiter of his epistle wrytten to them: yea Chryst himselfe in the. xxiiii. of Luke calleth his dere beloued apostles, fooles, and slоо of belefe, and the thyng which they dyd, cannot be iudged vncharitable, therefore we must saye, that when such as haue auctoritie, vpon a good and Godlye zeale, rebuke trespassours, and offenders, thereby to make them ashamed of there euyl doynges, and the rather to leaue the same, that thys kynd of rebuking is lawefull, and in no wise ment in the foresaid talke of Chryst. But the onely thing that is there forbydden, is the breache of charitie, when one man meaneth no good at all, to an other, but for the onelye satisfyeng of his vncharitable harte, wysheth hym hurte in his harte, or vtteryng his secret vncharitable mynde, doth thou hym, or tushe at hym, or finally speaketh contumelions wordes, expresly vnto hym, callyng him, foole, idiot or by other lyke opprobrious names: Wherefore to conclude, seinge you nowe know what parfytte loue and charitie, our sauiour Chryst doth requyre to be in vs, lette all accustomed

Math. 5,

Gala. 2.

Luc, 24,

rancor

rancor and malyce from henceforthe be vtterlye banyshed from emongest vs, that we dwellyng in charitie, may dwel in God, and haue here in this lyfe, GOD dwell in vs, and in the worlde to come, dwell in heauen with hym forsuer, which graunte vnto vs, the blessed trinitie, the father, the sonne, and the holye Ghost, to whome be all honor and glory world without ende.

Amen

Io. Harpesfelde, sacræ theologiæ professor. Arch. London.

An Homelie of the church, What it is, and of the commoditie thereof.

Whosoeuer (good people) wyll call to hys remembraūce, ỳ inestimable goodnes of almightye God, and his inestimable mercye, towardes vs nothing deseruing the same: yf ther be any spotte of heuenly grace in that person, he shall be ashamed of hys owne vnthankefulnes, and disobediens, and be compelled to fal downe in body, and soule, before our Lorde, to aske pardon for his transgression. Of the which goodnes, and mercy of God, you haue a sufficiente, and mooste euident declaration, in these godly, and deuoute homelies, that are set fourth to you, of the creation, and redemption of mā: Neuertheleſſe, for your further instruction, & ghostlye comforte in this behalfe, I haue thought good to lette you vnderstande, an other hye benefyte, geuen to vs, by our sauioure, and redemer, Jesus Chryste, that we, hauynge perfyt knowledge of God, maye euermore prayse, and magnifye hym, accordynge to our mooste bounden duetye. And this hye, and heauenlye benefyte, is the holye catholyke churche, whiche our deare, and dreadfull Sauyour, both before, and

and after his paynefull death, dyd ordeyne, and appoynt, to be for euer to vs, a mooſt louynge, a tender mother, a perpetual preſeruation for our ſoule helth, and a pyllar of truth, in al oure doubtfull daungers. Whiche churche, forſomuche as it hath bene latelye aſſaulted, by ſundry ſectes, and hereſies, and ſo ſore ſhaken, that many (more is the pytie) hath ſeparate them ſelues from the ſame, and wylfully haue runne a ſtraye, beynge ledde, and caried with euery waue, and wynde of newe lernynge, I purpoſe, by Gods grace, to open ſhortely to you, what this churche is, what maner of churche it is, and what commoditie we haue by it. ☞

Fyrſt, the churche is a conuocation of all people throughout the whole worlde, profeſſynge one fayth of God, and one vſe of all the holy ſacramentes: whiche churche, becauſe it is purchaſed, and ſanctified, by the death of oure Sauyoure Jeſus Chriſte, it is mooſt derely beloued to God the father, and is called in holy Scripture, by moſt hie, and excellent names, as *Corpus Chriſti, Sponſa Chriſti, Regnum cœlorum, &c.* that is to ſaye: **The bodye miſticall of Chriſte, the ſpouſe of Chriſte, the kyngedome of heauen.** For S. Paule, ſpeakynge of Chryſte, ſayth: **That he hath appoynted ſundry officers, to maintayne the holy ones, into the Worke of miniſtration, to the edifieng of the body of Chriſt.** And kynge Salomon, taught by the holy ghoſt, did forſee the dignitie, and beutye of this holye churche, and ſayde in the name of GOD therebye. Ephes. 4.

Vna est columba mea, perfecta mea. That is to saye:
Cantic. 4. One is my dooue, and my perfyt one. With many other such louyng wordes: as my syster, my spouse &c. And saynt Paule byddeth husbandes to
Ephes, 5 loue there wyues, euen as Chryst loued the churche, Lykewyse in the holy Gospell, our sauiour Chryste, doth compare the churche, to sondry thynges, vnder
Math. 20 the name of the kyngdome of heauē, as vnto a king, which made a maryage for his sonne: sometymes to
Math. 25 tenne Vyrgynes, and many such other: by al which names, and callyngs, we may lerne that the churche is a high and excellent thing, and dearely beloued to almyghty God, who for hys churche sake, dyd giue hys onely sonne, to most vyle death, and for ỳ which also he hath prepared the kyngdome of heauen.

Nowe, forasmuche as we rede of an other churche in the holy scrypture, which is called *Ecclesia malignantium*, The churche of the malygnant & nought-
Psalm. 25, tye people. And yet of late, a great number of scismaticall persones, being in verye dede members of thys malygnant churche, haue vsurped to thē selues the name of the true churche: I intende to gyue you sufficient instruction, to dyscerne and know the true churche of Chryst, from all heretical and scysmaticall congregations. Fyrst this holye and true churche of Chryst, is called in our Crede, as it is in dede, the catholyke churche. That is to saye, the vniuersal church, bycause it is not lurkyng in anye corner, or any one country, but is in all countryes dysperssed: neyther is thys catholyke churche, hid

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from vs, or inuisible, or vnknowen: but we may easely discerne, and know the same. For christ doth call it, *Ciuitatem supra montem.* A citie vpon an hyll. And Math.5.
in the Gospell of Saynt Mathewe also, teachynge the order of brotherly reconciliation, he sayth. If thy brother trespasse agaynst the, go and tell him his faute, betwene hym, and the alone, but yf he hear not the, yet take with the one or two: yf he heare not them, than tell the Math.18
churche. Oh Lorde, howe shall he tell ỹ church, yf it be not knowen, as the euyll doo contende Lykewyse Saynt Paule speaking, to the preystes, and elders at Ephesus, doth warne thē to take hede Actu.20
to them selues, and to al the flocke, amonge whome the holy ghost (sayth he) hath placed you to rule the churche of God. Thus playnely the scrypture declareth that the catholyke churche, is and oughte to be, manyfestly knowen, yet lest you should anye thynge doute of the vnderstandynge of these scryptures, heare I beseech you, howe playnely, Saynt Augustyne, doth wryte hereof. *Sicut per uerba dei nouimus, ubi sit plā-*
tatus paradisus: sic per uerba Christi, ubi sit ecclesia, didicimus. Contra Petil.
As by the woordes of God, we know wher lib.2. Cap.13.
paradyse was planted, so by the woordes of Chryst, we haue learned, where the churche is. Marke here (good people) that Saynt Austen, in thys place, doth wryte, agaynst an heretike, being one of the donatyste secte: who denying the catholyke churche, dyd ascrybe the fayth, of chryst, and al

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As by the woordes of God, We know Wher paradyse was planted, so by the woordes of Chryst, We haue learned, Where the churche is. Marke here (good people) that Saynt Austen, in thys place, doth wryte, agaynst an heretike, being one of the Donatyste secte: who denying the catholyke churche, dyd ascrybe the fayth, of chryst, and al

ſaluation, to them ſelues onely, being a ſmale parte of Aphrica, lyke as all ſciſmatical congregations, in thys late tyme, haue done: ſome ſaying in germany, here is Chryſt, here is the churche: ſome in Heluetia, here is chriſt, here is the churche: other in Bohem, here is Chriſt, here is the churche: and we in Englande, here is chryſt, and here is the churche. Wherof euery one dyſſentyng, from an other, and that in maters of great weyght, doth declare, that the ſpyryte of God, which is the ſpirite of truth, and vnitie, promyſed by Chriſt, to the catholyke churche, dothe not leade nor gouerne ſuche ſectes: neyther oughte they to mayntayne, and ſet furth, falſe doctryne, to the people, vnder the name of the churche, yet ſaynte Auſten in ỹ ſame place, addyth hys, or rather gods threatnyng, ſaying, *Abiſto uniuerſo, ad partem, quamlibet, quis quis ſeparat hominem, ille diabolifilius, & homicida conuincitur.* *Ibidem.*

Whoſoeuer doth ſeperate one man, frõ thys whole, to anye parte: he is proued to be the ſonne of the deuyl, and a very manqueller.

Alas than in what heauy caſe, are thoſe, that haue ſeparate from the catholyke churche, not one man onely, but many thouſandes? ſurelye in heauye and miſerable caſe: vnleſſe, they doo ſpeadelye and in due tyme repent, and doo penance. Moreouer to knowe more manyfeſtly, the catholyke churche, of Chryſt, we ought to conſider what Saynte Paule wryteth, of the foundation thereof. For al ſciſmatycall congregations, though they grounde them ſelues, apparantly, vpon the holye ſcrypture, yet haue they

they there profession, seuerally, taken, of some noughty man, as saynt Augustyne sayth **They are called euery one by proper names, Whiche they dare not denye.** But the catholyke churche though heretykes haue named it papystical, yet receyued it neuer any other name, but catholyke, and chrystian: but al mē that rede, may se how gloriously, some haue vsyd the name of *Marchion. Ebion, Arrianus, Manicheus. Pelagius. Donatus.* and in our tyme lykewyse the name of Luther, Zwinglius, Carolstadius, wyth thousandes such other: which hereticall fashion S. Paule doth rebuke, in hys epystle to the Corinthyans, who were euen in lyke case: and bostyng vpon men sayd, *Ego Pauli, Ego apollo.* **I hold of Paule, and I of Apollo.** But the holy apostle rebuketh them saying. **As longe as there is amonge you, enuying and stryfe, or sectes, are you not carnall:** So that euerye chrysten man, and woman, may playnely se by the scrypture, that these haunge suche diuision, and sundrye sectes amonge them selues, are by S. Paule, accompted altogether carnal, and farre vnworthy to vse the name of the churche, whiche is the onely, and chaste spouse, of Christ. But of the catholyke churche, saynt Paule sayth: **Now therfore, ye are not straūgers, and foreyners: but you are citisens with the saynctes, and of the houholde of God, and are buylded vpon the foundation of the Apostles, & prophetes,**

Augusti de. utilitate. cred. Cap. 7.

1 Cor 3

Ephes 2

Jesus Chryst hym selfe being the heade corner stone. And further, bycause saynt Paule throughe the holy Ghost in him, dyd forsee, that all heretykes would callenge to them selfes the aucthoritie of the Apostles, & prophetes, and that they wold with out authoritie or knowlege, waste theyr witinges, euery one to there owne sense: therefore this holy apostle, in the same epystle, tellyth vs the order whych Chryst hath apoynted to be obserued in hys church: for he sayth, that Chryst ascending into heauen, dyd gyue gyftes to men, and that he made some apostles, some prophetes, some Euangelystes, some shepardes, and teachers, declarynge thereby, that in the catholyke churche, there are orders, and offycers, some hyer, some lower, whom the rest ought both diligently to heare, and humbly to obey.

Ephes. 4

So dyd the same S. Paul, before hys death, apoint Timothe, to the offyce of a Byshoppe, and also Tite he dyd leaue in Creta, that he shoulde ordeyne prestes in euery citie, whiche preistes, and Byshoppes should not be dysdained, or litle regarded (as in this tyme of manye they are) but they shoulde (dooyng there duetie) haue double honoure, and faythfully gouerne the church, as saint Paule sayeth. And wrytyng to Tite, he byddeth him exhort, and rebuke, with al feruentnes of commaũdyng, by these places of the holy scrypture, you may easely see, and vnderstand: that in the catholyke churche, there are and ought to be, degres and orders, and that whosoeuer doth breake, contemne, or deny the same, he denieth and forsaketh the verye truth, and ordinaunce of

1 Timot 4
Tit. 1

Actuo. 20
Tit. 2

Chryst

Chryste, and his Apostles.

Nowe further, we oughte to consider, that as S. Paule dyd ordeyne Timothe, and Tyte, yea and other bysshoppes, and Preistes, in his tyme, so they by his commaundement, dyd in theyr tyme, ordeyne other, delyueringe also to them, the doctryne whiche they haue receaued of Paule, and by contynuall discurse of tyme, euerye one hath deliuered the fayth, that they from the Apostles haue receaued, and so euen from Chryste, to this presente daye, one fayth hath euer stande stedfaste. Whiche thoughe it hath sundry tymes bene assayde, and sore pynched, yet euer hath it preuailed at the last, and had the vpper hande, accordynge to Christes promyse, neyther ought anye man lesse to credyt the catholike church, because there are in the same, dyuers euyll, and wicked synners. For Christ hym selfe, doth compare the churche to a nette, caste into the sea, whiche taketh both good and bad fyshes, but at the ende, the good shalbe reserued, and the euyll cast awaye. Was not twelue chosen by Christe, yet one of them, he calleth a deuyll? Doth not Christe also saye, that Scribes and Phariseis, doo syt in Moyses chayre, neuertheless, he woulde the people should obey theyr lessons? Euen so, thoughe some members of Christes catholyke churche, doo not lyue accordynge to theyr vocatyon, yet oughte no man therefore the lesse to regarde the fayth and doctryne of the same churche. These thynges, good people, thoughe they are sufficiente, to declare the holye Churche, what it is,

Math. 16

Math. 13

Math. 23

and howe it may be knowen, yet I beseech you most diligently, to note, and carye awaye one rule, which shall neuer deceaue you, but is a sure tryall of the catholyke churche, and the fayth thereof. This rule is not myne, but taken out of a learned, auncient, and ryghte godlye father in Christes Churche. He sayth

Vincentius Lirenensis:

There are thre meanes to trye a churche, or doctryne, the fyrst is antiquitie, the second, is vniuersalitie, the thyrde, is vnitie. By the fyrst, we are taught, that a true doctrine must be knowē, by that it is not lately spronge vp, or rysen, but commeth from Christ, and his apostles, and hath contynued styll in the churche. By the seconde, we maye vnderstande, that a true fayth, or doctryne of the churche is that onelye, whiche vniuersallye, in all countreys hath ben taught, & beleued. By the thirde we ought to learne, that a true doctryne, or fayth of the church, doth alwayes agre, and is alwayes one. Nowe those three thinges well noted, may instruct and teache any Christen man, to knowe the catholyke churche, whiche euer synce the Apostles tyme, and in all countreys, with one consent (in al thinges concernyng our fayth) hath shewed her selfe the worthy spouse of Chryst. Contrary wyse, false doctryne, and heresye, euer hath doone, and shall doo to the worldes ende, **lately arise, & lurke in priuat corners, & neuer agre with it selfe.** Which thynges I myght eafelye at large proue, and open to you, by playne and manifest demonstration. But because in the nexte homelie, I intende to speake of the auctho-

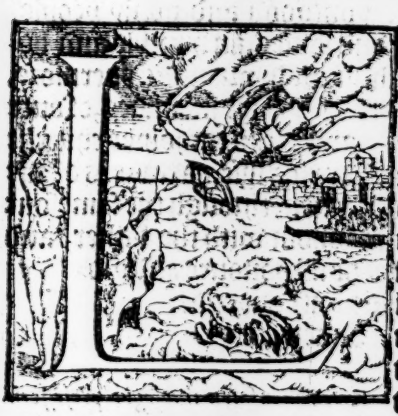
ritie

ritie of the churche, and also of the commoditie, and profite that we haue by the same, here I wyll make an ende, beseechyng all you (good and godly people) to geue your bodyes, and soules, an humble and holy sacrifyce to almyghtye God, prayinge euermore, that we may be altogether lyuelye membres, of oure sauyoure Jesus Chryst, and of his catholyke churche here vpon earth, and after this lyfe, partakers of the ioyfull kyngedome of heauen, through the same our Lorde Jesus Christ, to whom with the father, and the holy ghoste, be all honoure and glorye worlde without ende.

Amen. Rom. 12

H. Pendilton sacræ theologiæ professoris.

¶ An Homely, of the aucthoritie of the churche, declarynge what commoditie and profit we haue thereby.



LykeWyse, as in the laste homelye, it was declared to you (good chrysten people) what the churche is, and how it maye be knowen: soo nowe ye shall learne, the aucthoritie of the same catholyke church, and the commoditie, or profyt that ensueth to vs all, beynge members of the same churche. Fyrste, whan oure sauioure Jesus Christ, dyd send forth the twelue apostles to preach, who were, and are, the cheife, and pryncipall pyllers of this catholyke churche, he dyd geue to them great power, and aucthoritie, as saynt Mathewe beareth wytnes, sayinge: Jesus dyd call together the twelue disciples, and gaue to them power ouer vncleane spirites, that they shoulde cast them out, and shoulde heale all maner of diseases, and infirmities. And sondrye tymes we do rede in the holy Gospell, that our Sauiour Chryste doth speake to his Apostles, after this maner. *Qui uos audit, me audit, & qui uos spernit, me spernit.* That is to saye:

Math. 10

He

He that heareth you, heareth me and he that dispiseth you, doth dispise me. Meanynge, and wyllynge thereby, that all the worlde shoulde know and confesse, the aucthoritie of the catholyke church, whiche Christ him selfe dyd buyld in, and vpon these hys holye Apostles. And to the same purpose he sayd to them, *Iam non dicam vos seruos, sed amicos &c* That is to say Nowe I wyll no more call you seruauntes, but frendes: for al thinges that I haue herde of my father, I haue declared to you. And agayne he sayth: As my father sente me, euen so I sende you. By these, and many such other places, we maye see, that our louynge sauiour, dyd giue greate aucthoritie to his Apostles. But nowe it is expediente, and nedefull, to declare, in what specyall poyntes this aucthorytie doth consyste, and that the same aucthorytie was not onely geuen to the Apostles of Christe, but also to theyr successours, in the catholyke churche, euer to endure. Whiche aucthoritie, thoughe it be greate, and manyfolde, yet these are the chefest partes thereof, that hereafter doo folowe. Fyrste, almyghtye God, hath geuen power, and aucthoritie, to the catholike churche, to haue the true sense, and vnderstandynge, of the holye Scripture, yea, and to approue also, or reproue al wryting, as Scripture, or no Scripture. Whiche thynge, good christen people, you may well vnderstande to be moost true, yf ye cal to remembraunce, who is the guyde, and gouernour of the churche, that is to wit, the holy Ghost: as Christe dyd promyse, sayinge.

Matthe.10.

Iohn.15.

Iohn.15

Iohn.29

The churche hath the true sence of the scripture, and is iudge therof.

Ego rogabo patrem et alium paracletum dabit vobis, vt maneat vobiscum
Iohn.14. ineternum, that is to saye, I wyll alke my father, and he wyll giue to you an other comforter, that he maye abyde wyth you for euer. And after that our Lord and sauiour had ryſen frō death, he dyd breathe vpon hys Apoſtles, and ſayde Accipite
Iohn.20. ſpiritum ſanctum Take you the holy ghoſt and alſo, after hys aſcenſion into heauen, accordynge to his merciful promiſe, he did ſende downe the holy Ghoſt
Act.ii. vpon his Apoſtles, as ſaincte Luke writeth. Nowe that the holy ghoſte was not gyuen to the Apoſtles onely, but alſo to the catholyke churche, to the worldes ende, it is manyfeſt: forasmuche as Chryſte dyd promyſe the comforter, vt maneat vobiscum ineternum. That
Iohn.14 he ſhould abyde (ſayeth he) wyth you for euer. Nowe we are mooſte certayne, that the Apoſtles of Chriſte dyd ſuffer deathe, for the faythe of Chryſte, and that within fewe yeres, after they thus had receyued the holy ghoſte. Neuertheles, Chriſt ſending furthe hys Apoſtles to preache, and baptyze, ſayd to
Matth. 28. thē: Ecce ego vobiſcū ſum omnibus diebus vſque ad conſūmationē ſeculi. That is, Behold, I am with you at al tymes, euen to the ende of the worlde. wherefore we maye playnly ſee, that the holy ghoſte beynge promiſed to the Apoſtles, to abyde for euer, and to the very ende of the world, was promiſed and giuen to them, and to their ſucceſſours in ȳ churche, where he doth, and ſhall abide for euer. Now forasmuche, as the holye ghoſte is the gouernour and ruler of the catholyke churche, we ought there onely, and in no other

coũer, to serche the true vnderstandynge, and dyscernynge of the scryptures. And for this cause, the aucient fathers (were they neuer so godly, and so wel learned) yet woulde they neuer presume vpon theyr owne iudgementes, but euer referred them selues, to the vnderstandyng, and interpretacion of the catholyke churche before them. Therfore the godly lerned, and ancient father Ireneus, wryting agaynste schismaticall heresyes, sayeth thus. *Quid enim si qui de aliqua modica, questione disceptatio esset, nonne oporteret, in antiquissimas recurrere, Ecclesias.* &c. that is to saye, but what and yf there were contencion concerning some smal question, were it not necessarye to returne to the mooste auncient churches, and immediatly after, he sayeth: *Quid autem si neq; apostoli quidem scripturas reliquissent nobis, nonne oportebat ordinem sequi traditionis, quam tradiderunt hijs, quibus committebant Ecclesias?* What (sayeth this holye father) yf the Apostles had lefte to vs no scripture at all, had it not bene necessarye to folowe the order of that tradition, whyche they delyuered to those, to whome they dyd bequethe the churche? Alas (good people) howe farre are manye in these dayes gone from this olde, and auncięt rule? this blessed martir, here exhorteth, or, rather commaundeth, that yf any small dyscorde, (thoughe it be in a matter of lytle importaunce) doo chaunce, that we woulde not, accordyng to our fantasy, iudge therein, but though we haue no scripture for the same, yet (sayeth he) we ought to folowe, kepe,

Ireneus li. 3. capi. 4

and obserue the tradition of the aunciente churches. Where as in these late dayes, the impudente prodars, haue taughte the zely people, that euery man shoulde, and may be a iudge of controuersyes, and that we oughte to obserue no tradition, nor ceremonye, other than we fynde in the holy scrypture. Of suche, the same holy Ireneus dooeth speake thus, after many other notable lessons to the same purpose.

Ireneus li. 4 Cap. 43. *Omnes autem hij decidunt a veritate, et heritici quidem alienum ignem afferentes ad altare dei, id est, alienas doctrinas, a celesti igne conburentur. &c.* All these (sayeth he) doo fal from the trueth: and the heretykes truely, bryngynge straunge fyre to the aulter of God, that is to saye, straunge doctrine, shalbe brent with the heuenly fyre. With suche lyke threatnynges in the same place, to those that disobey the authoritie of the churche. Lykewyse saincte Augustyne speakynge of the baptysme of chyldren, and howe that sacrament, can profyte them, seynge many die before they know the effecte of the same: affyrmeth, that the faythe of those that bryng the chylde to christenynge, shall profyte the childe that is broughte: but for his probacion, he bringeth thys. *Hoc commendat ecclesie saluberrima aus*

Auguſt. de. li. arb. lib. 3. Cap. 23. *thoritas.* This thynge the mooste holsome auctoritye of the churche doethe commende. And euen wyth lyke reuerence, the same saincte Augustyne, dooth many tymes submytte all hys iudgementes, and wooркes, to the catholyke churche. And fynally to declare hys iudgemente, concernynge the auctoritye of the catholyke churche. He saieth thus.

Epiſt. 7. In proemio Li. 3. De. Tri.

Ego

Ego vero Euāgelio nō crederem nisi me catholicæ Eccleſiæ commoueret authoritas, ỳ is to say, Truely, I would not beleue the Goſpell, onles that the aucthoutye of the catholyke churche dyd moue me thereto. August. contra epist. Manich. Capi. 3

And we ought here to conſyder, that after the aſcenſion of our ſauioure Chriſte, for the ſpace of certayne yeares, there was no goſpell at all wrytten: but all thynges, concernynge the faythfull chriſtians, were ruled, and gouerned by the dyſcyples of Chriſt beyng than, the heades of the church. Afterwarde, we rede that dyuers of the dyſcyples of Chriſte, dyd wryte Goſpelles: as ſainct Bartylmew, Nicodemus, and an other Goſpel was called Euangelium Nazareorum. But the authorite of the churche, dyd onely admitte thoſe fower euangeliſtes: which nowe the whole churche dooth retayne. Nowyche thing might well ſeme marueloꝰ, ſeynge that bothe ſaincte Bartylmew, and Nicodemus, were preſent, and dyd ſee the wooꝛkes of Chriſt, and alſo dyd here hys doctryne, where as ſainct Luke dyd learne hys goſpell of ſaincte Paule, and other, and ſo lykewyſe dyd S. marke but hereby it dooeth mooſt playnly appere, that the catholike churche onely, hathe this hye aucthoꝛite, to dyſcerne ſcriptures, and that ſcriptures allowed by the church ſhoulde not be refuſed of anye particulare perſons. Nowe therefoꝛe, ſeynge that the catholyke churche, bothe hathe delyuered, to vs the ſcripture, and in all ages and tymes, hath bene taken of all Godly lerned men, foꝛ the true iudge thereof. I exhoꝛt, and beſeche all you (good chriſten people), that in all doutes, opiꝛions, and controuerſies, ye would reſoꝛt to the holy churche,

churche, and there learne what the same catholyke church hath beleued, and taught, from time to time, concernynge doutes, or controuersies, and yf wyth lowly and meke hartes ye wyll so doo, surely the holy ghoste wyll instructe you, he wyll comforte you, and he wyl leade you, into al trueth. But yf in suche case, ye wil fly from the catholike church, & aske coũsell of your selues, or of any that dooth swarue from the sayd churche, than for so muche as the holy ghost is not your guyde, you shall fall from ignoraunce to errour, and from doutyng, and dysputyng, to playne hereſy, and so from one, to another, to the vtter confusion, of bothe body and soule. Yet beside this great authoritie of the churche, whereof you haue heard, there is an other gyuen by God, of mooste hye excellencye, that is, power to forgyue, and pardon, the penitent synner, and to punishe, and correcte, the obstinate or frowarde synner: which power and auctho-rite, as it was fygured in the preesthood of the olde lawe, as in Judgynge of leprose persons, and in punyshynge to death, those that did not obey the priest: euẽ so is it giuen by our sauiour Christ in very dede, in the gospel, to his Apostles, and to all theyr succes-sours. For after that our sauioure hadde ryſen from deathe: he came amonges hys Apostles, and breathed vpon them, and sayde *Accipite spiritum sanctum, quorum dimiseritis peccata, dimittuntur eis, et quorum retinueritis, retenta sunt.*

An other auctho-rite of the churche.

Leuit. 13.

Deut. 17.

Iohn. 20.

(That is,) take you the holy ghost, whose sinnes you shall forgyue, they are forgyuen to them, and whose synnes you doo retayne, they

they are retayned. Whyche aucthorite, by playne woordes gyuen by Christ, though some hath, or doo, contemne, and set at noughte, yet saincte Cyrill byddeth them cease to merueyle, that Christ should giue, suche power, for he sayeth, *Certe absurdum non est, peccata remitti posse ab illis, qui spiritum sanctum in seipsis habeant.* Surelye, (sayeth he) it is no absurdyte, ẏ synnes are forgyuē by thē which haue ẏ holy ghost in thē. Nowe yf you wyll marke, that not the preest onely, but also the holy Ghost dothe woorke, in remitting, and pardonyng synnes, than I trust you wyll see, & graunte, this aucthoritie of Christes catholike churche, which thyng euery chrysten man dothe confesse dayly in his crede, saying, not onely I beleue the holy catholyke churche, the communion of saynctes, but addyth also, the remyssion of synnes, to be in ẏ same catholike churche. Doo not we rede that saynt Paule dyd vse this aucthoritie, whan he did excommunicate Hymeneus and Alexander? dyd not the holye Byshoppe saynt Ambrose, vse this aucthoritie in euery poynt, vpon the emperoure Theodosius? Which holy byshoppe perceyuynge the emperoure had greuouslye offended, dyd not spare to excommuuicate hym: yea and though he offered him selfe obedientlye to be receyued, yet was it after longe penaunce, that he was absolued, this holy byshoppe dyd vse the authoritie giuen to him by God, & thys christen emperoure, knowing, the same, dyd with al humilitie obey. Vf the bishopes and preistes in time past, and also the layitee, had lerned and practsied

Ciril in Iohn Lib.12. capi.20.

i.Timo.1.

Theodorit Lib.5.hist. Eccle.ca.18

their

there duetyes and vocations, by this example, surely the churche of Chryste shoulde not haue come to such great disordre as we see, neyther shoulde vyce and wyckednes, so frely haue bene vsyd: but bicause this mater, is largely and lernedly, set fourth in the sacramēt of penance, I wil cease to speake any more hereof, and nowe it remayneth to declare, what cōmoditie and profytte we haue by thys catholyke church, our lorde and mayster chryste in the gospell, of saincte John, doeth compare hym selfe to the vyne tree, and all vs to the braunches: and sayeth. *Manete in me, et ego in vobis*, **Abyde you in me,** (that is to saye, in the faythe of my churche.) **And I wyll abyde in you.** Oh mercyful Lord, what comfort, and commoditye is this, for a christen man, to haue Christe to abyde wt hym: And farther he sayeth. **If you abide in me, & my wordes abide in you, aske what you wyl, & it shalbe graunted to you.** Here are we sure, ỹ if we abyde in christes catholike churche, & embrace the faythe, and doctryne therof, both Christ hym selfe by grace, wyll abyde in vs, and also oure prayers, shal euermore be hearde. And wythoute all doute, there is no abiding in Chryste, vnles we abide in the vnyte of hys catholyke churche. For as sayncte Cipriane sayeth: *Non potest habere deum patrem qui non habet Ecclesiam matrem:* **He cannot haue God hys father, ỹ knoweth not the churche to be his mother.** But a child of God, knowig ỹ churche to be his mother, & lyinge in the bosome thereof, may be sure that Christ the spouse of the churche, wyll neuer forgette hys

Iohn. 15.

Ciprianus de simpli. prelat.

Gene. 7, 8

hys nedefull requestes . And as no lyuely creature, was saued from death, but suche onely as were in the arcke of Noe, so is there none saued from dampnation, but those that are in the vnyte of Christes churche. And therefore, to gyue vs warnynge, the holye doctoure Saincte Augustyne, speaketh in thys maner mooste playnlye. Gen. 7, 8.

Quisquis ergo ab hac catholica ecclesia fuerit seperatus quātūlibet laudabiliter se uiuere existimet, hoc solo scelere quod a Christi vnitate disiunctus est nō habebit uitam, sed ira dei manet super eū. That is in englysh, August. epist. 152.

Whosoeuer therfore shal be seperatid frō this catholike church, although he think him self to liue neuer so worthely, yet for this onelye crime ꝑ he is separated frō ꝑ vnitie of Christ, he shal not haue life, but ꝑ wrath of god abideth, vpon hym. But what nede is it, to allege saincte Augustine, or any other auncient father herein, seing almyghty God by hys prophet Esay, hath set furthe to vs a lytle picture of hys churche, vnder the name of a vyneyarde, and the house of Israell? There maye we see, that thynge that we by experience doo knowe. For almyghty God, in that parable declareth by hys Prophete, howe muche he had doone for the house of Israell, a figure of Christes churche, in that he had planted them in a batsome, and frutefull countrey, and had gyuen to them good gouernours, and orders, wherein they myghte haue lyued, and pleased hym, but forasmuche as they dyd wylfullye breake the lawes of God, & hys ordinance, he threatned them saying: *Auferam sepem eius, et erit in direptionem. &c.* Esai. 5. Ibidem.

I wyll (sayeth oure Lorde) **take awaye the hedge of my vyneyarde, that it may perysshe.** Euen so hathe our sauioure Christe dealed wyth vs, ỹ people of his churche. For where as by his precious deathe and passion, he dyd purchase vs, and lefte vs in the custodye of his catholyke church, as is before sayde, leauynge also to vs, lawes to obserue, and sacramentes, wherewith we should be preserued. And we naughty people, haue dyspysed al his moost godly, and holsome decrees, and ordinances, he hathe of his iustyce, and accordynge to hys promyse, euen in oure tyme punished vs: and hath suffred the wicked, to plucke downe the pale or hedge of his vineyarde: I meane all good order, as well in the churche, as in the common wealthe, and that for the space of many yeares passe. Nowe here christen people, thoughe you doo not consyder the plage of sundrye synnes, that hathe in this late seylme, possessed manye mens soules, yet doo not dyssemble, nor forgette the miserye, that we all haue suffered outewardelye, synce we were separate from the churche of Christe: alas, what Christen bloude wythin this Realme, euen by oure owne countremen, hath bene shed? Oh Lord, how many poore wydowes without comforte haue bene lefte? Howe many fatherlesse children without soccoure? I leaue here to speake, of the vnshameles breakynge of the deade mennes testamentes, and theyr moost godly intentes, & ordinances: Abbais, are poulled downe: Collegis, and Chantrees are ouerthrowē: churches are robbed, and poore Christ, (that is to saye,) the hungry, and nedefull people, familye

myshe, and crye oute therefore. All these surely, wyth many mo, haue come vpon vs, bicause we haue bene oute of the house of God. Wherefore, in the name of our Lorde Jesus Christe, let vs all togyther lament, and be sory for oure goynge astraye, let vs come, and fal downe before God oure father, and confesse oure transgression, and humblye desyre, that we maye be receyued into hys house, whyche is the churche, thoughe we shoulde all the dayes of oure lyues, be but hyrelynges. *Quia melior est dies vnus in atrijs tuis super milia.* Luce. 15. Psal 83.

One daye (Oh Lorde) is better spente in thy house than a thousande otherwyse.

Fynallye yf we contynew obedyente chyldren, in the bosome of our mother, the holye churche: we shall be fedde wyth lyuely faythe, oute of whyche wyll spynge in vs, muche holynesse of lyfe, and quietnes of conscience: and yf at any tyme thoughe our frailnes, we happen to fall, we haue readye, to rayse vs vp agayne, the holye Sacramentes: thoughe the comfortable helpe whereof, we be made stronge: and so daye by daye more able to procede in al kynde of vertue: and thus hauynge vpon earthe oure mother, the holye churche, whiche is the spouse of Jesus Christe the Sonne of God, we maye be bolde to call vpon GOD our father: and be assured, that he wyll heare vs, as hys dearebeloued chyldren, and gyue vs the inheritaunce of heauen, whyche is prepared for vs, through our sauiour Jesus Christe. To whõe wyth the father, and ỳ holy ghost, be honour, prayse and glory, world without ende. Amen.

H. Pendilton sacræ theologiæ professoris.

An Homelye of the Primacy, or supreame power, of the highest gouernor of the militant Churche.

AS in euery naturall, and polytyke body, so in the churche militãt, (which is a misticall body) superioritie, and inferiority, must nedes be amõgest ỹ members thereof, or ells it cannot endure. And for thys cause speciallye, our Sauiour Chryste, when he was here conuersaunte, on the Earth, dyd, hymselfe, appoynte his Apostles, & Disciples, and there successours, to haue the ouersyght, cure, and high gouernement of his church, to the worldes ende. And to the intente, that no man should contempne theyr auctho*r*itie, he doth saye in the thyrtenth of Saynt Jhon, *Amen, Amen, Dico vobis, qui accipit si quem misero, me accipit. Qui autem me accipit, accipit eum qui me misit.* That is to say: Ioh. 13 Uerely, Uerely, I saye vnto you, Who that receyueth him Whome I sende, receyueth me And he that receiueth me, receyueth hym that sent me. And in the tenth of Luke he sayth, *Qui uos audit me audit, & qui uos spernit, me spernit. Qui autem me spernit, spernit eum qui misit me.* Luce. 10.

That

That is to saye: He that heareth you, heareth me, and he that dispiseth you dispiseth me, and he that dispiseth me, dispiseth hym that sent me. Of the Apostles also and theyr successours, and of theyr charge ouer Christes flocke, doth Saynt Paule speake, in the fourthe chapiter to the Ephesyans, saying. Ephes. 4.

Ipse dedit quosdam quidem Apostolos, quosdam autem Prophetas, alios uero Euangelistas, alios autem pastores, et doctores, ad consummationem sanctorum, in opus ministerii, in edificationem Corporis Christi, donec occurramus omnes in unitatem fidei, & agnitionis filii dei, in uirum perfectum, in mensuram etatis plenitudinis Christi, ut iam non simus paruuli fluctuantes, neq; circuferamur omni uento doctrine, in nequitia hominum, in astutia ad circumuentionem erroris. That is to saye:

He (meanyng Chryste) hath giuen or appointed some to be Apostles, some, Prophets some Euangelistes, some pastores, and teachers, to the perfytynge, or consummating, of the holyons, to doo the Worke of the ministery, to edyfye the body of Chryst, vntyll We all come together, in one vnitie of fayth, and knowledge of the sonne of God, vnto the estate of a perfecte man, after ỹ measure of the age of the fulnes of Chryst, that from henceforth, We should not be as babes, Wauerynge, neyther should We be caryed aboute With euery blaste of doctryne, in the wickednes of men, in the wylynes of them, who go aboute

aboute to deceyue vs

This place of Saynt Paule most playnelye setteth before our eyes, the authoritie, aud gouernemēt which our sauiour hath appoynted, to contynue to the ende of the worlde, in his churche, and howe ẏ Apostles, Prophetes, Euangelistes, Preachers, and teachers, are giuen of Christ, to his people, to gouerne them. And therewith al Saynt Paule, in the sayde place, sheweth to what ende, suche gouernement, and authoritie is instituted, it is to wytte, for the spiritual edifieng of the hole body, in the fayth, ⁊ for the defense of the hole bodye, from the poyson of heresye. And in dede no one thing can so muche suppresse heresye, as yf the Authoritie, and gouernment Ecclesiasticall, be accordingly therevnto estemed, ⁊ obeyed, as witnesseth Saynte Ciprian, the blessed Martyr, in hys fyrst boke, and third Epystle saieng.

Ciprian. Lib. i. epistle, 3.

Neq; aliunde hereses obortæ sunt, aut natá sunt scismata, q̄ inde, quod sacerdoti dei non obtemperatur. Nec unus in ecclesia ad tempus sacerdos, & ad tempus iudex, uice Christi cogitatur, cui si secundum magisteria diuina, obtemperaret fraternitas uniuersa, nemo aduersus sacerdotum collegia quicq̄ moueret. That is to saye: Neyther other where, or by other meanes, are heresyes sprong vp, and scismes rysen, than hereof, ẏ obedience is not gyuen to the preist of God. Nor one is considered, or thought to be in ẏ churche, for the tyme, the preist, and for the time the iudge, in Christes stede, vnto which one, yf the hole fraternitie dyd (according to the heauenly commaundements) obeye, no man

man woulde stirre, or moue anye thinge against the Colleges or cõpanies of preistes. Hereby you may perceyue, that saynt Cyprians cõclusion, or iudgemẽt is, that the gouernment Ecclesiasticall, and especially of one, to be taken, and reputed as Christes vicar, is the best meane, to let and suppresse heresies, and that such one gouernor, is to be obeyed, of all chrysten people, which thinge maye be proued very playnely, and euidently, by the holy scryptures them selues. For the scryptures doo witnesse, that our sauiour appoynted S. Peter, to thys high rowme, and charge, ouer his hole flocke, and no one of the Apostles els. In the .xxi. of S. John it is wrytten, howe, our sauiour, after his resurrection, appearing at ỳ sea of Tiberias, to certen of his Apostles, amongest whome was Peter, dyd fyrste take breade, and fyshe, and gaue vnto them, And when they had refreshed them selues, he sayde vnto Peter. *Simon Ioannis diligis me plus hiis? Dicit ei, Etiam domine tu scis, quia amo te. Dicit ei. Pasce agnos meos. Dicit ei iterum, Simon Ioannis diligis me? Ait illi. Etiam domine tu scis quia amo te. Dicit ei Pasce agnos meos Dicit ei tertio. Simon Ioannis amas me? Contristatus est Petrus, quia dixit ei tertio, amas me? & dixit ei. Domine tu omnia nosti, tu scis, quia amo te. Dicit ei, Pasce oues meas.* That is to saye: Symon the sonne of Joannes, doeste thou loue me more then these doo? He answered vnto him: Yea Lorde, thou knowest that I loue thee. He sayde vnto him: Fede my lambes. Then he spake to him agayne, and sayde: Symon the sonne of Joannes, doeste thou loue me? He Ioan. 21

he aunswered: yea Lorde, thou knoweste that I loue thee. He sayd vnto hym againe. Feede my lambes. Then spake he vnto him the third tyme, and sayde: Symon the sonne of Joannes, doest thou loue me? Peter was sorie, because Christ sayde vnto him now the thyrde time, doest thou loue me, and he aunswered and sayde: Lorde thou knoweste all thinges, thou knowest that I loue thee. He sayde vnto him feede my shepe. This processe of Scripture, hath in it, many circumstaunces to be noted. The fyrst is, that (other Apostles beynge than present, and amongest them, euen he of whom Christ did euer make very much of, that is to say, S. John) yet our Sauiour Christ, dyd dyrecte his speach, and talke, but to Peter onelye, signifienge the matter, wherof he dyd speake, to appertayne to Peter chiefly, and pryncipallye, and not in so speciall a sorte, to anye one of the apostles els. Another, and seconde circumstaunce to be here considered, is that oure sauioure, dyd aske Peter moost earnestly, whether he loued him, more than did the other apostles. And the thyrde cyrcumstaunce is, in that Christe dyd commytte both his lambes, and his shepe, vnto hym. These cyrcumstaunces (I saye) and other suche like, well considered, doo conuince, and clearelye proue, that the hyghe charge, ouer all the churche militant, was especially committed, to Peter.

And

And to this purpose, maketh, and serueth, an o-
ther talke, of our sauiour, vnto S. Peter, written in
the .xvi. of Mathew, where ỳ texte is in this maner.

Venit autem Iesus in partes, Cæsareæ Philippi, & interrogabat discipulos suos dicens. Quem dicunt homines esse filium hominis? At illi dixerũt: Alij Ioannem Baptistam, alij autem Heliam, alij uero Hieremiam, aut unum ex prophetis. Dicit illis Iesus, uos autem quem me esse dicitis? Respondens Simon Petrus dixit. Tu es Christus filius Dei uiui. Respondens autem Iesus dixit ei. Beatus es Simon Bariona, quia caro & sanguis non reuelauit tibi, sed pater meus qui in cœlis est. Et ego dico tibi, quia tu es Petrus, & super hanc petram ædificabo Ecclesiam meam, & portæ inferi non præualebunt aduersus eam. Et tibi dabo claues regni cœlorum. Et quodcunq; ligaueris super terram, erit ligatum & in cœlis, & quodcunq; solueris super terram erit solutum & in cœlis. Math. 16.

That is to saye:

Jesus came into the coastes of Cesarea Philippi, and he asked his disciples, sayinge: Whom doo men say the sonne of man to be? And they aunswered, some John Baptiste, some Helias, some Hieremias, or one of the prophetes. Jesus sayd vnto them. But who saye you that I am? Then Simon Peter made aunswer, and sayde: Thou art Christ the sonne of the liuinge God. And Jesus answered and sayd: Blessed art thou Simon, the sonne of Joanna, for fleshe and bloude hath not this reuelled, and opened vnto the, but my father whiche is in heauen. And I saye vnto the, that thou arte Peter, or a rock, and on this rocke I wyll buylde my church,

& hell gates shal not preuayle agaynst it. And I wyl gyue vnto thee, ỹ keyes of ỹ kingdō of heauē: & whatsoeuer thou shalte bynde vpon earth, shalbe boūd also in heuē, & whatsoeuer thou shalt lose vpō ỹ earth, shal be looſed also in heauē. These wordes of Christ were spokē longe before ỹ Christe gaue ỹ other cōmaūdemēt to Peter, to feede hys flocke, and that thynge, whyche is performed in the other woordes, is here promyſed, in these woordes. In the other woordes oure sauioure dothe presently, put him in authoritie, saying, Feede my Lambes, feede my shepe. In these woordes, he dooeth but promyse the sayde authority vnto him, sayenge. Vnto thee Wyll I gyue the keyes of the kyngedome of heauen, and What so euer thou looſeſt, or byndeſt in earth, shal be looſed or bounde in heauen. The lyke of this, did our sauiour neuer speake to any one of the Apoſtles els, seuerally, but onely generally. For generally to Peter, and to the reſte, being al together, (sauing Thomas, who was absent,) Christ sayed the woordes whyche
Iohn. 20. are writte in the .xx. of Iohn, it is to witte, Receyue you the holy ghoſte, Whoſe synnes ye remyt, they are remytted, and Whoſe synnes ye re-
Math. 18. taine, they are retained. And in the .xviii. of Mathew, Christ sayeth vnto the twelue. What so euer thynges you shal bynde vpon the earthe, shal be bounde also in heauen, & whatsoeuer you shal loſe vpō ỹ earth, shalbe loſed also in heauē

If our sauiour Christ had not intended to gyue vnto Peter a speciall authoritie, aboue the rest, what nede was there to speake this, seuerallye, vnto Peter, seing he had spoken it generally to them all before? And what thing ment he els, when, in ỳ presence of al the twelue, he promised to gyue vnto Peter the keyes of the kingdome of heauē, sauing a speciall priuilige, or prerogatyue to Peter? Our Sauiour though his heauenly wysedome, perceyuynge, that it is most necessarye, one to be ouer a hole multitude, specially being a multytude congregated of so infinite a number of people, and of so sondry nations, as is the catholyke churche, did appoynte S. Peter, to that offyce, and Peter hauinge receyued such charge at Christes handes, did incontinentely practyse and exercise the same: and all the rest of the Apostles dyd gyue place vnto him. And therefore in the first of the Actes it is written, howe that after Christes ascension, incontinently S. Peter rose vp in the myddest of the faythfull, and moued them to goo to the election of one, that should succede in Judas rowme, which offyce he vndoubtedly woulde not haue taken vpō him, but that our sauiour Christ had Authorised him in such sorte, as is before declared. In the .ii. of the Actes it is wrytten howe that in the presence of all the Apostles, S. Peter tooke vpon him to speake in all their names to the people on whitsonday in the morning, streighte after that they had receyued the holye Ghoste, in the likenes of cloue tunges. In the third of ỳ Actes, it is writte, howe ỳ S. Peter healed a lame mā, which was lame

Act. i.

Actes. 2.

Actes. 3

his mothers wombe, and that when the people wondred at so straunge a myracle, the sayd Peter made an oration vnto them.

Act. 4. 5. 6. In the fourthe of the Actes, and in the fyfte, and syxt there is the lyke, and in manye other places of the same booke. All whyche places of scrypture oughte to perswade euery godlye harte, to thynke that oure sauiour dyd gyue vnto sainct Peter, that authoritie, aboue all the reste of the Apostles, vpon hys hoole churche, for an vnytye, and good order, to be kepte in the same. And yet for your better contentation herein, you shal here the authorities of the Aunciente fathers in this behalfe.

Origenes. Origene, a greeke wryter, whyche was wythin two hundred yeares after Christe, in hys exposition, made vpon the. vi. Chapiter of S. Paules Epistle, to the Romaynes, wryteth thus. *Petro cum summa rerum de pascendis ouibus traderetur, et super ipsum tanq̃ super terram fundaretur ecclesia, nullius confessio uirtutis alterius, nisi charitatis exigitur.* (That is to saye,) **When the hyghest authoritie, or feedinge of christes sheepe, was committed vnto Peter, and the churche was builded vpon hym, as vpon a sure grounde, there was requyred, or exacted of hym, the profession of none other vertue saue onely of charitie.**

Cipr. Cipriamus. The blessed martyr, sainct Cipriane, in many places, affyrmeth the same, and amongest other, in hys Epistle written: *Ad Iubaianum* sayeth, *Manifestum est, ubi, et per quos, remissio peccatorum dari possit: Nam dominus primum Petro, super quem ædificauit ecclesiam suam, et unde unitatis originem instituit, et*

ostendit

ostendit, potestatem istam dedit: That is to saye, It is manyfest where, and by whome, remission of synnes maye be gyuen, for oure Lorde fyrste vnto Peter (vpon whome he buylded hys churche, and from whome he dyd ordeyne, and theWe, the begynnynge of the vnitye to procede dyd gyue that power, or authoritie. And in the same Epistle, (within a whyle after) he sayeth. Ecclesiam, quę vna est, fundauit super vnum, that is to saye, He dyd founde his churche, Which is but one, vpon one.

Sainct Basyll, in hys booke against Eunonius writeth thus Per hanc vocem intelligimus Ionæ filium, qui fuit ex Bethsaida, Andreæ fratrem, qui ex piscatore, in Apostolatus ministerium vocatus est Quia quoniam fide præstabat, ecclesiæ in se ædificationem suscepit. That is to saye, by this voice, We vnderstãde the sonne of Jonas, Which Was of Bethsaida, the brother of AndreWe, Which sonne of Jonas Was called from a fyther, to the ministerye of the Apostlehyp, and bycause he excelled in faith, he had the churche buylded vpon hym. Basilius.

Sainct Ambrose in hys fourthe sermon sayeth. Petrus denique pro soliditate deuotionis, ecclesiarum petra dicitur, sicut ait dominus. Tu es petrus, et super hanc petram ædificabo ecclesiam meam. Petra enim dicitur, quod primus in nationibus fidei fundamenta posuerit, et vanquam saxum immobile, totius operis Christiani compagem molemq; continet. (That is to saye,) Fynally, or for a conclusion, Peter, for the soundenes, or substancial- Ambrosius

nes

nes of his deuotion, is called the rocke of the churches, as oure Lorde sayeth. Thou arte Peter, or of a rocke, and vpon this rocke Wil I buylde my churche. In dede he is called a rocke, bicause he was the fyrste that did laye the foundation of faythe amongest the gentiles, & as a stone, or a rocke, that cannot be moued, he doeth conteine or kepe, the frame, and weight of the hole christen woorke.

Augustinus

S. Augustine hath the lyke in his fyre and twenty sermon, *de sanctis*, and in his. xbi. sermon *de tempore*, but moost notably in hys. 124. sermon *de tempore*, where he maketh a large processe of sainct Peter, and emõgest other thinges, speakyng of Peters denial of his maister, he wryteth thus of hym. *Totius corporis morbum in ipso capite curat ecclesie, et in ipso vertice componit membrorum omnium sanitatem*. That is to saye, He (meanyng Christ) doeth cure in the very heade of the churche (meaning Peter) the dysease, of the hole body, and in the very crowne, or toppe of the head, he frameth the healthe of all the members. Here ommyttynge infynite, other authorities of the aunciente fathers, touchynge the primacye, or hyghest authoritie ecclesiasticall, to haue bene gyuen vnto sainct Peter of our sauiour Christ hym selfe, I exhorte you in consideration, partely of these testimonyes, some wherof are taken out of the very scripture, some out of the aunciente and famous doctours of the churche, and partlye

partly, and mooste especially, in consyderation of the cõsent of the hole catholike church herein, nothing to doute in this matter, but ỹ the holy Apostle S. Peter was Christes vicar on earthe, and had hygher, and more authoritye generall, then anye one of the Apostles els, and that the speciall purpose, why that Christ woulde haue suche authoritie to be in one mã, was, & is, for the preseruation of vnitie in his church, whyche churche, is but one, and thus muche for thys tyme, shall nowe suffice you. In the nexte homsly, you shall heare further of this matter.

Io. Harpesfelde, sacræ theologiæ professoris, et Archidiaconi London.

¶ An other homelye of the Prymacye.

Act.°.

IT is wrytten in the .viii. chapiter of the actes, how Simon Magus, dyd offer vnto Saynte Peter mony, to giue him power, that on whome soeuer he shoulde laye hys handes, the same parson might therby, receiue the holy Ghost. But being for this his most wicked request, greuously reproued, and fearyng withal, to contynue any lōger, in those parties, that is to say, in Samaria, so nighe thappostles, he, the sayde Symon Magus fled to Rome, and there by his enchauntementes, dyd greately delude the people, as Justynus the Martyr, a very auncient writer, in his seconde Apologie, directed, or sent, to the Emperoure Antonius, doth playnelye testifie: Ireneus also in his first boke *Contra hereses*. doth recorde the same.

Iustinus Martir.

Ireneus.

And the said Simon Magus, dyd so delude & blind the people, that they dyd esteme him for a God, and dyd set vp his image, in the Citye, with this inscription, *Simoni deo sancto* That is to say **To Simon the holye God.** But it was not longe, after those

prankes

prankes, played by Simon Magus, thus seducyng the inhabitātes ther, but God sent his great Apostle sayncte Peter thyther, (that is to saye, to Rome) who bothe did confounde the sayde Simon Magus, and dyd also conuert a great number of the people there, vnto the faythe of Chryste, as is at large, set fourthe in the .xiiii. chapiter, and seconde booke of Eusebius, Ecclesiasticall histoiye. Nowe this Apostle sayncte Peter, by the wyll, and prouidence of God, beynge brought to Rome, dyd there continue, bysshop of that Sea .xxv. yeares, and there also dyd suffer a glorious martyrdome, in the last yeare of the reygne of cruell Nero Themperoure, whyche thynges Sayncte Hierom in the verye begynnynge of hys woorke, De Ecclesiasticis scriptoribus dothe wytnes in this maner.

Historia Ecclesiastica Eusebij

Hieronimus

Simon Peter, the sonne of Joannes, of the prouince of Galile, and of ỹ towne of Bethsaida, the brother of Andrewe the Apostle, after his bysshopricke in Antioche and after his preaching in Pōtus, *Galatia, Cappadotia, Asia, and Bithinia*, to the Jewes whiche were dysperssed abrode in sondrye contries, came to Rome, to ouer throwe Simon Magus, and there dyd kepe his sea, fyue and twenty yeres, vntyl the last yere, (it is to wyt, the .xiiij. yere) of the reigne of Nero, by whome he was crucifyed, and so crowned with a crowne of martyrdome, his heade beynge turned downe to the grounde,

and his feete vpwarde, bycause he sayde, or accompted hym selfe vnworthy, to be crucyfyed in suche fourme, and maner, as hys mayster Christ was.

Ambrosius

S. Ambrose in hys. lxx. sermõ speakyng of ỹ martyrdome of sainct Peter, and saint Paule, at Rome, saieth thus. I thinke it not done without a great cause, that in one day, in one place, and vnder on persecutoure, they bothe dyd suffer. In one daye, for that they should come to Christ together. In one place, that neither of theym bothe, should be destitute of Rome, and vnder one persecutoure, that lyke cruelty should slaye theim bothe. The day was for their merite, the place for theyr glory, the persecutour, for theyr vertue. And in what place I praye you dyd they suffer martyrdome? Euen in Rome, whiche is the heade, and chyefe citye, of the worlde, to the intente that where the head of superstition was, there should rest the heade of holynes, and where the prynces of the heathen did dwel, there the prunces of the churche shoulde lye.

Thus sayeth saint Ambrose, wherevnto agreeth Egesippus, an auncyent wryter, in his thyrde booke, of the distruction of Hierusalem, and lykewyse, Dionisius the byshop of Corinthe, and Caius also whiche lyued

Egesippus
Dionisius Corinth.

in

in ỹ dayes of Zepherinus, the Bysshop of Rome, as more at large appeareth, in the. xxb. Chapiter, of the foresayde seconde booke of Eusebius, Ecclesiasticall hystory. Nowe that we haue in the homely, goyng next before this, declared, that our sauioure dyd appoynt Saincte Peter to a greater, and hygher offyce, then he dyd any other of hys Apostles, and haue in this homely intreated, of the abode of saincte Peter, and martyrdome at Rome, we wyll consequentlye proue, that the Bysshoppes of Rome, haue alwayes, in the catholyke churche, bene estemed, iudged, and taken, for sainct Peters successours, euen in that hys special, and hyghest offyce, and that to hym, and thē, by the wyll of God, doeth appertayne the gouernement of Chystes hole flocke, on earthe. And fyrste I wyll begynne wyth the aunciente Authour, Ireneus, who in the thyrde Chapiter of hys thyrde booke, agaynst heresyes, doeth say, that the church of Rome, is the greatest, the eldest, and the best knowen, of all churches, and that it was foūded, by the moost glorious Apostles, Peter, and Paule, and that through the succession of the bysshops of Rome, frō sainct Peter, vntyll hys tyme, the trueth was deryued, from hande to hande, & that it might there easely be foūde, and had. And herevpon he sayeth further these worꝺes. *Ad hanc enim ecclesiam propter potentiorem principalitatē, necesse est omnem conuenire ecclesiam, hoc est eos qui sunt vbiq; fideles.* That is to saye. For vnto this churche (meanyng, and poyntynge the sea of Rome) for the more mighty principalty of it, al ỹ hole churche of Chyst, ỹ

Sepherinus

Eusebius

Ireneus

3. Lib. aduersus hereses.

is to saye, all the faythfull, Where soeuer they be, muste assemble, or repayre vnto.

Augustinus

And sainct Augustyne, agreably hereunto, doth, in his. 162. Epistle, saye: that in the churche of Rome, the primacy of the Apostolike Sea, did euer florishe. And the same sainct Augustyne, wrytinge agaynste one Petilianus, whyche dyd blaspheme the sea of Rome (as heretykes doo nowe a dayes) doeth more ouer write in this maner. If all the hychoppes of the Worlde, were suche men, as thou dooest moost falsely reporte theim to be, What hath the sea of Rome hurted the, Where Peter dyd syt, and nowe Anastasius sytteth? or What hath the sea of Hierusalem hurted the, Where Iames did sit, and now at this preset, Joannes dothe sit, With Whome We are in the catholike vnitie ioyned, and from Whome ye haue deuyded your selues, in youre Wycked rage, or fury, Why doest thou cal the Apostolike sea, the sea of pestilence? If thou doo it for the mes sake, Whō thou thinkest to preache the lawe, and not to fulfyll the lawe, dyd our sauiour I praye the, any suche iniury to the sea or chaire of the scribes, and Pharisеis, of Whome he sayeth. They say, but they doo not: &c.

Cipriamus.

Moreouer, the holye Martyr, sainct Cipriane in the thyrde Epistle, of hys fyrste booke, speakynge agaynste

gaynste certayne, whyche dyd disobey, & contempne, Cornelius, the byshoppe of Rome, writeth in this maner. Neq; enim aliunde hereses oborte sunt, aut nata sunt scismata, q̃ inde quod sacerdoti dei nõ obtemperatur, nec vnus in ecclesia ad tẽpus sacerdos, et ad tempus iudex, vice Christi iudicatur: Cui si secundum magisteria diuina obtemperaret fraternitas vniuersa, nemo aduersus sacerdotum collegium, quicq̃ moueret. That is to saye. Of none other cause are heresyes spronge vp, or scismes rysen, than of this, that the preest of GOD (meanynge Cornelius, the byshoppe of Rome,) is not obeyed, and one is not taken in the churche, to be the hyghe preest for the tyme, and for the tyme in Christes stede a iudge, or Christes vicar, vnto whome yf the hole fraternitye were, accordynge to Goddes commaundementes, obediente, no man woulde any thyng moue, or styre agaynst the colledge, or companye of preestes.

Augustinus.

Sainct Augustyne also wrytynge agaynste the Epistle of a Manichie, whyche Epistle is intituled, or called, Fundamentum, giueth to the sea of Rome, a meruaylous prerogatyue, and dothe buylde hys faythe, amongest other thinges, vpon the succession, of the Byshoppes of Rome, who after sainct Peter dyd folowe orderly, euen to hys tyme, whych was. 300. yeres after Christe. And he wryteth in this maner. Multa sunt, que me in ecclesie gremio iustissime tenent: Tenet me consensio populorũ, atq; gentiũ, tenet authoritas miraculis inchoata, spe nutrita, charitate aucta, vetustate firmata, tenet ab ipsa sede petri Apostoli, cui pascendas oues suas post resurrectionẽ suam dominus commendauit, vsque

ad.

ad presentem episcopatum, successio sacerdotum. That is to saye, there are many thinges, which of very good reason, doo kepe me, in the lawes of the catholyke churche. The consent of so manye people, and nations, or cuntries, dothe kepe me: the authoritie of the churche, begon with myracles, nourysshed with hope, encreased with charitye, and confyrmed with antiquitye, doeth kepe me: the succession also of byshoppes, from sainct Peter the Apostles seat, or tyme (to whome oure Lorde dyd after his resurrection, commyt hys shepe to be fedde) vnto this present Bishoppricke (meanyng Rome) doeth kepe me in the catholyke churche.

Hieronimus. Sainct Hierom also in his Epistle to Damasus, doeth set fourthe very notably, the primacye, and supremitye, of the byshoppe of Rome, as beyng sainct Peters successours, and amongest other thynges, he sayeth thus. *Si quis cathedræ Petri iungitur meus est.* That is to saye. If any man be ioyned to Peters chayre, or hold of Peters seat (meaning the sea of Rome) he is myne, and I receyue and ioyne wyth hym.

Ambrosius Sainct Ambrose also in his thyrd booke, of the sacramētes, and in the fyrst Chapiter, doth say thus. *Ecclesia Romana hanc consuetudinem non habet, cuius tipum in omnibus sequimur.* That is to saye, the churche of Rome (whose forme, or trade, We doo folowe in all

poyntes

poyntes) hath no suche custome Other lyke autorities of the auncient fathers, for the primacye, and supremacy of the Sea of Rome, there are, and ẏ infinite: But what nede many autorities, eyther of scripture, or of the fathers, in this behalfe, seyng very experience, hath this thousande yeres, proued, that suche, as dysobeyed the sea of Rome, did fal sone after into abhominable heresy, and therevpon into deuision amongest them selues, and consequently, to destructiō, or els, in processe of time, were gladde, and faine, to returne to their dewe obedience againe. If you be desyrouse to haue exãple in this matter, looke but on those countryes, and those parsons, that now be in captiuitie vnder the great Turke, who in tyme paste, agreeing with the sea of Rome, did flory she in christen religion, & all welthe, looke also vpon Germany, and take example therby, how they prospered amonges theym selues, synce they declyned frō the obedyence of the sea of Rome. And it is a woṛlde, to see howe those, whome they tooke for theyr greatest doctours, haue abused, seduced, and mocked theym, euen in this matter of the primacye, for where as Luther, especiallye, and aboue all other, was theyr ryngleader in this matter: yet when he was emongest lerned men, and shoulde talke of this matter, wyth theim, he was so dryuen to the wal, that openlye in wrytynge, to be shewed at this daye, he dyd in a booke of hys, intituled. *Resolutio Lutheriana super propositione sua .13. de potestate Papæ*, confesse and saye playnlye, as hereafter doeth folowe. Luther.

Primum.

Primum, quod me mouet Ro. pontificem esse alijs omnibus, quos saltem nos uerimus se pontifices gerere, superiorem, est ipsa voluntas dei, quam in ipso facto uidemus. Neq; enim sine voluntate dei, in hanc monarchiam unquã venire potuisset Ro. pontifex. At voluntas dei, quo quo modo nota fuerit, cũ reuerentia suscipienda est, Ideoq; non licet te mere. Ro. pontifici in suo primatu resistere. Hec autem ratio tanta est, vt si etiam nulla scriptura, nulla alia causa esset, hæc tamen satis esset ad compescendam temeritatem resistentium, et hac sola ratione gloriosissimus martir Ciprianus, per multas epistolas cõfidentissime gloriatur contra omnes episcoporũ quorũ cumq; aduersarios, sicut. 3. Re legimus, quod decẽ tribus Israel discesserũt a Roboã, filio Salomonis, et tamen quia voluntate dei, sine autoritate factum est, ratum apud deum fuit. Nam et apud theologos omnes, voluntas signi, quam vocant operationem dei, non minus quam alia signa voluntatis dei, vt præcepta, prohibit. &c. metuenda est. Ideo non uideo, quomodo sint excusati a scismatis reatu, qui huic voluntati contrauenientes, sese a Ro. pontificis autoritate subtrahunt. Ecce hec est una prima mihi insuperabilis ratio, quæ me subijcit Ro. pontifici et primatũ eius cõfiteri cogit. That is to say

The firſt thing, which moueth me to thinke, or beleue, the Romayne Byſchoppe to be ſuperior to all other, whom at the leaſte wyſe we doo knowe to accompte them ſelues for Byſchoppes, is the very wyll of God, which we doo ſee, euen in the very facte, or matter. For in dede without the wyll of God, ỹ Romayne Byſchoppe, coulde not at any tyme haue comen to this monarchy, or ſupreme rule, and the wyll of God, by what meane ſo euer it be knowen, is to be receyued, or taken with reuerence, and therefore it is not lawefull, ſoleynly, or hedely to make reſiſtence

stence vnto the sayd Romayne Bysshope, in his Bysshoppryke. And this reason is soo great, or of suche force, that althoughe noo scrypture, nor no other cause were, yet thys were sufficient ynoughe to bridle, or kepe vnder, the temeritie, or madnes, of them, & make resistance. And by this reason alone, the most glorious Martyr Cyprian, in many Epystles doth most boldely glory, or reioyse, agaynst all the aduersaries of anye of the Bysshoppes, accordyng as We do reade in the third boke of the kynges. Where allthough the x. tribes of Israell, dyd departe from Roboam, the sonne of Salomon, yet bycause it Was done by the Wyll of God, it Was Without other authoritie firme, & stable. For also emongest all the deuynes, the Wyll of the signe, Whiche they doo call the Worckyng of God, is to be feared no lesse, thē other signes of the Will of God, as precepts and thinges forbydden &c. And therefore I doo not se howe they be excused from the offence, or synne, of scysme, Who doing, or cōminge agaynst this Will, doo WithdraWe, or pull them selues, from the Authoritie of the Romaine Bysshoppe.

Thus much sayth Luther himselfe, and soo shall you fynd it, if ye reade his sayde worke, in the place aforesayd: and the thing so being, you may se, what a holy father that marchant was, to deceyue the people as he dyd, and to bryng them to that wonderfull calamitie, that the thirde or fourth generation (if ỹ world so longe doo contynue) shall feele, and smarte for it, as other also shall, that be in the same case.

And now to retourne to our owne country of Englande, this may be truly spoken, that of all realmes christen, there is none that hath (besides the general dutie) so special cause to fauour that see of Rome, as England hath. For from that see, came the fayth into this Iland, in the daies of kyng Lucius, about an hundreth and fyftye yeares after Chryste. And vi. C. yere after Christ, whan the Saxons wer spred ouer the hole realme, and were infidells, there were sent most notable, and godly preachers, hither into England: who conuerted and tourned many thousandes, to the fayth. And what benefites we haue in our dayes receyued of that see of Rome, all men doo perceyue, and feale in them selues, I do thanke god therefore, or ells the deuyll hath wonderfullye blynded and seduced them. Nowe on the other side, what miseries haue be falne emongest vs, synce our disobedience agaynst the see of Rome, and synce the tyme, that temporall princes dyd take vpon them, that offyce, which is spirituall, and not belongyng to the regall power, but greatly distant, and different from the same, I nede not in words to declare, forasmuch as you haue felt the smart therof in dede, and

Beda. Eccles. hist. Angl li. i.

and to this day are not quyte of Gods plage for the same. Wherfore to conclude in this matter, this shal be to exhort you, and in Gods name to requyre you, to esteme the primacy, and supremitie of the sea of Rome, as an authoritie instituted by Chryst, for the quyetnes of the christen people, and for the preseruation of chrystendome, in one catholyke, true fayth, & for the defence of it, agaynst all heresie, and wherby quyeting your selues, to serue God, in the catholike truth, you shall sonest appease his wrath, and purchase his fauour, and grace, in this lyfe, and hereafter obteyne the euerlastyng lyfe, whyche sende vnto you all, the father, the sonne, and the holy Ghost, to whome be al honor, and glorye, worlde wythout ende

Amen.

Io. Harpesfelde, *sacræ theologiæ professoris, et Archidiaconi London.*

An homely declarynge that in the blessed Sacrament of the aultare, is the very body, and bloude of oure Sauioure Christe.

After that men are once grafte in Christ, and be made partakers of his death, & passion, amonge other theyr dueties, one of the cheife is, diligētly to prepare them selues to the worthy receauynge of ỹ blessed Sacrament of the aultare, wherevnto are two thynges on our partes requisit (as sayeth saynt Basell, & good reason confirmeth) the one, feare, the other, fayth. The feare whiche men must haue, when they prepare them selues to come to this sacrament, ought to be grounded vpon that terrible sayinge of saynt Paule, in the .xi. chapter of his fyrste Epistle to the Corinthians, where he sayth: that **Whosoeuer doth participate therof vnworthely, doth eate and drinke his owne dampnation.** The fayth, whiche we must haue in oure hartes, when we come to Gods borde, is to be buylded lykewise, vpon the vndoubted authorities of scripture, whiche declare moost playnly vnto vs, what meate it is, that we there eate. For the parfyt vnderstandyng wherof, let vs consider, that our sauiour

Basill in his rules.

1. Cor. 11.

uiour Chriſte, beynge here on earth, dyd fyrſt make a ſolempne promyſe of a meate, whiche hym ſelfe woulde geue vnto vs, and after warde in dede, he dyd geue the ſame, accordynge to his promyſe. In the promyſe makynge he ſayde (as it is wrytten in the .vi. chapter of S. Johns Goſpel.) **The breade, or foode that I wyll geue vnto you, is my fleſhe, whiche fleſhe I wyll geue for the lyfe of the world:** and in the ſame chapter he alſo ſaith. **My flech is verily meat, and my bloud is verely drincke.** And as he then promiſed, ſo he afterwarde perfourmed, euen the very laſte nyghte that euer he companyed with his Apoſtles, before his death, at whiche tyme, he toke breade into his handes, and gaue thankes, and brake it, and gaue it to his diſciples, and ſayde: **Take eate, this is my body, whiche ſhalbe geuen for you.** If we cõpare the wordes ſpoken by Chryſte, when he made the promyſe of a meat, to be by him geuen vnto vs, vñ thoſe other wordes, whiche he vttered in geuyng of ỹ ſame, we nede not doubt of the thynges which he gaue. In the promyſſe makynge, he ſayde: that he woulde geue vs his fleſſhe, in the perfourmynge of the promiſe, he geueth the ſame, ſayinge, **take eate, this is my bodie.** Agayne, in the promiſe making, he affyrmeth, that the fleſhe, whiche he would geue vs to fede on, ſhould be the ſelf ſame fleſh, that ſholde be geuen for the lyfe of the world, and in the perfourmaunce of his promyſe, he ſaid, that the thing which he gaue

Iohn. 6.

gaue, was his bodye, whiche shoulde be geuen to death for vs. Nowe the circumstaunces beyng wel consydered, which our sauiour vsed in the institution of this most blessed Sacrament, shal greatly cõfyrme al godly hartes, in the true belefe of the same. The tyme was the night before he suffered deathe, to signifie vnto vs, that this meate, being differred to the last day, that euer our Sauiour was conuersaunt with his Apostles, must nedes be his very body, and bloude in dede, and such a meate as no other can be in any wyse comparable vnto it. Agayne, in that our sauiour dyd eate of the paschal lambe with his Apostles, immediatly before he did institute this sacrament, it most playnely declareth vnto vs, that this sacrament is a marueylous worthye mysterye, and that very thing, which the eatyng of the paschal lambe, in the olde lawe did prefigurate, for whiche cause, whē this was instituted, that was abrogated Nether is it with out a merueilouse consideration, that Chryst at that heauenly banket, would of purpose, nother haue the blessed Uyrgyn Mary his mother, presente with him, nor anye other of his dyscyples, saue onely the .xii. Apostles, whome he appointed to be the heade ministers of al his misteries here on the earth, and specially to be the ministers of this most blessed sacrament, and the instructours of al other, touching the same. Now what meneth it, that our Sauiour was not content to offer them this sacrament onely, but with the offeryng therof, he said also vnto them. Take eate, take and drinke? Do mē vse, to offer to other, meate and drinke, for anye other

ther purpose, but onelye that they shoulde eate and drynke thereof: but bycause it was his bodye, and hys blonde, therefore he fyrste byddeth them take, and not feare to eate and drynke the same.

Besydes this, it is to be well noted, that ỹ three Euangelistes, Mathew, Marke, and Luke, doo all three agree in the maner of the institution of thys sacramẽt, they wrytyng all thre their gospeles at sõdry tymes, as Mathew eyght yere after the ascencion of our sauiour Christ. Marke .x. yeares. Luke xv. yeares. And where in doubtefull speaches of our sauiour Christ, some one or other of ỹ Euangelistes, euermore openeth plainely the very meaning of the speches, yet touching these wordes, this is my bodye, no one of them, maketh any declaration vpon the same, but they all leue them to be takẽ of vs, as they sound, and (as of most plaine wordes) they make no exposition or interpretation of them at al. Whyche poynte must be well consydered. And therfore note, that where Chryst sayde. **It is impossible for a rych man to entre into the kingdõ of heauẽ**, (bicause ỹ meaning of these wordes may be diuersly taken, thereof) S. Marke in his tenth chapyter declareth the very meanyng of them, saying: **It is harde for them that trust in there substaunce to be saued.** Agayne Christ at another tyme sayde to the Jewes, **loose you this temple, & in three dayes shal I buyld it agayne.** And for that the sense of these wordes is doughtfull S. John there expoundeth them and sayeth, that Chryst by the tẽple

Chrisost. and Theophilact.

Marke. 10.

ple ment his body, whiche ſhould be by the Jewes put to death, and by him the thirde daye ſhoulde be rayſed from death to lyfe. In the .vii. of Jhon, oure ſauiour ſayeth: He that beleueth in me, as the ſcripture ſayeth, there ſhall ryuers of quicke water flowe out of him. And bicauſe this ſaing is obſcure, S. John to make it open, ſayeth, that he ſpake thoſe wordes, of the ſpirit, which they that beleued in him ſhould receyue. In the .xii. chapyter of S. Jhon, our ſauiour ſaieth in this maner. If I be lyfte vp from the earth, I wyl drawe al thinges vnto my ſelfe. And S. John by and by geueth vs the expoſition, ſaying, that hereby he ſignyfyed, what kynde of death he ſhould ſuffer. Many e other lyke places are there in the newe teſtamente, the matter of which places, is not ſo highe, nor ſoo nedefull to be ryghtly vnderſtanded, as ỳ meaning of theſe wordes, this is my body, and yet of theſe wordes, no one Euangeliſt maketh any expoſition, bycauſe the wordes are playnely, and ſymply to be taken as they were ſpoken. Beſids al this, we haue in S. Paule in the .xi Chapiter of his firſt Epyſtle, to the Corinthians, a goodly, and a large proceſſe touchyng this Sacrament, and yet in that whole proceſſe, no matter to inſtructe vs otherwyſe, to beleue of it, than that there is in it the very bodye and blonde of our ſauiour Chryſt. For fyrſte he vttereth the wordes of our ſauiour, euen as ỳ Euangeliſtes do, as that he ſayd this is my body, and he maketh no declaration vpon ỳ ſame. Secondly where

Iohn. 7.

Iohn. 12.

none

none of the Euangelists make mentiō, of any paine due to the vnworthy receauer. S Paule affirmeth that the vnworthy receyuing of this Sacrament bryngeth iudgement, and dampnation. Thirdly, he telleth, that for the vnworthy receauing hereof, God plageth cities, and countryes, with sondry greuous plages, as with infirmity, with sickenes, and with death also. Forthely, he geueth vs counsell diligently to examine and trye our selues, before we come to gods borde. If the very body and bloude of oure sauiour Christ, be nat in dede in the sacramēt of the aultare, why shold our sauiour so speake as he spake in the promysse made thereof: why dyd he, as he did in the instituting therof: why dyd none of the Euāgelists so declare christes wordes: why dyd sayncte Paule so terribly pronounce of the vnworthy receauynge of it, and so ernestly warne vs, of due preparation to be made therefore: It is then most vndoutedly to be of all christen people beleued, that in the Sacrament of the aultare, there is the verye body and bloude, of our sauiour Chryst, worthy of all honour and glory, the selfe same in substaunce, that is in heauen: which thing for Chryst to bryng to passe, is a thing most easye, he being God almighty, maker of heauen and earth: and for him to do, is moost semely, that as he gaue that bodye, to deathe to redeme vs, so he should giue the same in this heauenly bankitte, to fede vs, that he might be all in all. The body of our sauiour Christ to be in very dede in heauen, in the visible fourme of mā, and in the Sacrament of the Aultare, inuisibly vnder the visible fourmes

nes of breade and wyne, nether is impossible to hys power, that made all thinges of nought, nether vnsemely for his exceadyng great loue towardes vs, who so loued vs, that for vs, he did not refuse to suffer death, and that the death of the crosse: neyther yet is it agaynst his wyll, who of his onely mercye, so promysed, and wyth hys omnipotent word, so instituted it, nother is it fynally vnfytte for his wysedome, seyng he hath so ordeyned, that euery naturall mother, nourysheth her children, wyth the substaunce of her owne body. And why then should christen men refuse to beleue it? why do we not rather embrace it, and gyue God most hartye thankes for it, being the greatest iewel, that euer was amonge mortal men: why do we not prepare our selues worthely to receaue it, and as in all other poyntes of the christen religiō, so in the belefe of it, gene credite to fayth, and bryng reason, and our senses, in subiectiō vnder fayth, but suffer our ghostly enemy by carnall reasons, to bryng vs away into heresie, & quyte and cleane to pull the ryghte faythe out of oure hartes? Let vs all, good people, from hence forth be constaūt in the trueth, and as all the catholyke churche beleueth, and hath alwayes beleued, let vs vndoutedlye perswade our selues, that in the blessed sacrament of the Aultare, there is vnder the fourmes of breade & wine, the selfe same body of our sauiour Christ in substaūce, which was borne of the Vyrgin Mary and suffered death on the crosse for vs, to whō vnto the father & the holy goost, be all honor & glory, world wythout ende Amen.

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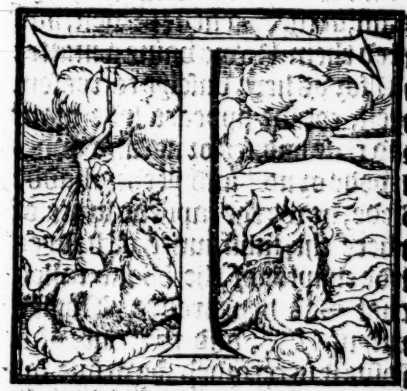

Here are in the sacra
ment of the aultare,
ii. thinges specially
to be considered, the
one is, the body and
bloud of our saviour
Christ, ther really cō
teined, & other are the
fourmes of breade &
wine, under whych
the said body & blud
are cōteined. Of the
first parte ye hard in the last homely. Touching ỳ se-
cond, the generall belefe of the catholyke Churche (if
there were nothing els) ought, and may be a suffici-
ent grounde, for euery godly man, to build hys con-
science vpon, which churche, doth beleue, that there
is no substaunce of material bread, and wyne remai
ning: but onely the fourmes of breade and wyne, &
the substaunce of Christes body and bloude, there so
contayned. And yet, because some haue vainely, and
ridiculously, of late yeares talked of this second part,
and haue put many fonde doutes, and scruples into
peoples heades, concerning the same, ye shall no we
at large, and fully (I trust) be instructed therin. And
fyrst this is to be noted, that God hath from the be-
gynnyng of the worlde, manye tymes appeared to
man, some tymes in one soꝛte, and sometymes in an
other. In the xviii. Chapiter of Genesis it is wryt-
ten

Gene. xviii.

ten, howe God, and two Aungelles with him, dyd appeare vnto Abraham, in the lykenesse of men, and howe Abraham feasted them. Howe vaine a matter were it, (I pray you) for vs here buselye to reason, howe God or Aungell, coulde appeare lyke man? and whether they had true bodyes or no? and whether they dyd eate in dede or no? and yf they hadde not true bodyes in dede, howe the appearaunce of bodyes coulde be, where the substaunce of bodyes was not? In the thirde chapter of the booke called Exodus, we rede, that God appeared to Moyses in the lykenes of flamynge fyre, and that oute of a bushe. In the .v. of Josue it is recorded, how one sodenly appeared vnto Josue lyke a man, hauynge a sworde drawen in his hand. What can anye manne saye, howe God shoulde appeare in a flame of fyre, or what substaunce of a sworde was, in that which appeared to Josue? Hereby it is easy to vnderstande how daungerous a thing it is, to go about by mans wyt or reason, to discusse ẏ maner of ẏ workes of almighty God. Who seyth not, that by the meane of such presumptuous curiositie, men haue of late fallē into moost detestable errours, touching the mooste blessed Sacramente of the aultare, and haue moost spytefully rayled agaynst the same, and with moost byle termes haue gested thereof, and finallye, moost vily haue vsed the moost precious bodye and bloude of our sauiour Chryst in the same. In which doing, how can they loke for anye fauour at the handes of their heauenly father, seyng in such dispituous maner, they entreate the Bodye and bloud of our sauioure

Exod. 3.

Iosue. 5.

our Christ his sonne? But now to procede forth, touching ỹ declaration of the secõd thing, to be considered in the blessed Sacramẽt of the aultare: We must knowe that the presence of our sauioure Chryste in this sacrament of the aulter, is not to ỹ intente, that Chryst should be conuersaunt with vs here in thys Sacrament, in such sort and maner, as he was with his Apostles when he liued here on earth, that is to saye: in the visible shape and fourme of a mã, but his presence in the Sacrament, is to the intent to be to vs an heauenly fode, and therefore he is presente in the sacramẽt, vnder the fourmes of bread and wine so that our outwarde eyes and senses, are certifyed with the outwarde fourmes, and sensyble qualityes, and the whole man with al, receaueth the verye bodi and bloud of our sauioure Christ. S. Augustine (as is writen in a boke called *Sententie prosperi*) dothe say, that **christen men do honour vnder the formes of breade and wine, which thei see with their bodely eies, the bodie and bloude of our Sauiour Christ, which they do not see.** Eusebius Emissenus also, an aucient father of the Greke churche, speaking of the foresayd two partes conteined in the Sacrament of the aultar, sayeth in thys maner. **This is the thing which bi al meanes we intend to proue, that the Sacrifice of the churche doth consist, and is made of two partes, that is, of the visible fourmes of ỹ elemẽtes, and of the inuisible body & bloud of oure Sauioure**

Auguste in Sententie Prosa peri.

Eusebius Emissenus.

Saulour Chryst. S Cipzian in his treatise entituled, De cœna domini, doeth most playnelye saye, that the bread which our Lord did giue to his disciples, was by the omnipotēcie of god made fleshe, & was chaūged in nature, but not in fourme. The forenamed Eusebius in a sermō of his made of the body of Chryst, dothe farder saye: that Chryst the inuisible priest doth tourne visible creatures bi his word, through his secret power, into the substaunce of his body & blud. Now for to signify this chaunge, or turning of bread and wyne, into the substaūce of Christes bodye and bloude, the catholyke church vseth this word, Transubstanciatiō, which is as much to saye, as the chaūging of one substaunce into another: Nether is it to be counted vnfyt, that there should in the Sacrament of the aultare, be the fourme of bread, & yet not the substaūce of bread, seyng God is the doer & worker therof, to whom nothing is impossible. We tread in the nyneteenth Chapiter of Exodus, how ỹ when God came downe frō heauen vnto Mounte Sinai, there was heard a soūd of a trumpet, and yet material trumpet was there none. In the fourth boke of the Kynges, & the. viii. chapiter, God caused a soūde to be heard in the tentes of the Sirians, as if it had bene of horses, charets, and of a greate armye, & yet was there nother horse, charet, nor armye. In the thirde chapiter of Daniel, it is recorded, howe the three chyldren were in the myddest of the flaunyng furnes, and yet felte no heate, soo that there was the substaunce of fyre, and yet it dyd not bourne, whych

Cipriane de cœna domini.

Eusebius Emisenus in a sermon of the bodi of Christ.

Exo. 20.

viii. chapiter of the fourth of the kinges.

which to nature is impossible, but to GOD is an easye matter. In the .xvii. of Mathewe we reade, howe that Chryste was transfygurated, and that hys face dyd shyne as the Sonne, and that hys apparel was made as whyte as snowe. In the .xxiiii. of Luke, Chryst appered to two of his dyscyples goyng to Emaus, like a straunger. In al these forsayd examples, we see as straunge a woorke as is transubstantiation, yet no man douteth of them bycause God is the worker, nor anye man asketh howe this, or that coulde be, but beleuethe it, and soo oughte we to doo, concernynge the chaunge of the substaunce, of breade and wyne, into the substaunce of Christes bodye and blonde, and not aske howe it may be. The blessed martyr Justinus, affyrmeth that this question, howe, is a token of vnbelefe, and S. Ciril, writing vpon the .vi. Chapiter of S. John, blameth the Capernaites, bycause they dyd aske howe Chryst was able to giue thē his flesshe to eate. The woordes of saincte Cyrill be these.

Math. 17.

Lu. 24.

Iustinus martir.

Ciril vpon the Vi. of S. Iohn.

They aske not without great impietie how canne this man geue vs hys flesshe, and they remember not that nothing is impossible to God, but let vs (sayeth he) haue firme faith in the misteries, and let vs neuer in so high matters, eyther thincke, or aske this, how. Whē God is the Worker, let vs not aske how, but let vs leaue the knowledge of his Woorke to hym selfe. S. Chrisostome lykewyse vppon the sayde .vi. Chapiter sayeth, that When this questi-

Chrisostome vpon Iohn the vi,

on, howe anything is done, commyth into our myndes, then with all, there commeth vnbelefe also But bycause in fcrypture the thyng that we receyue, when we come to the facramente, is called bread, therefore men haue fanfied with thē felues, that there muft be the fubftaunce of materiall bread, deceauing them felues, by myftakyng, the fignification of this worde, bread. For thoughe in our common fpeach we vfe to fignify by this word, bread, that one kinde of materiall fubftaunce which is made of corne or graine, yet in fcripture, it fignifieth all kynde of fode, whether it be the fode of the body, or the fode of the foule, and fo dothe alfo the latyne worde, Panis, elles when we defyre god in our Pater nofter, to geue vs our dayly bread, we fhold make an vnperfytte petition, which yet is a moofte perfyt petition, wherby we afke of our heauenly father, all neceffary fode. In the .vi. of Jhon, Manna is called breade, and yet was it made of no kynde of corne, or grayne, and in the fame chapiter Chriſte is called breade, bycaufe he is the fode of the foule, and there lykewyfe, the fleſhe of Chriſt in the facramēt, is called breade, and not there onely, but in S. Paules Epyſtle alfo to the Corinthians, for that it is the fode, whereon we fede, when we receaue the facrament. Agayne it is a commen trade in fcripture, to cal thinges by the name of that thinge whyche they once were, as Adam is called earth, becaufe he was made of Earth, and Chryſt fayeth, the blinde fee, the lame walke, ỳ deafe heare, the dumme, fpeake, meanyng by the blynde, lame, deafe, and dumme, fuche

Iohn.6.

Math.11

as

as before had bene ſoo, but then were otherwyſe. Thyrdlye, for that the fourme of breade doeth remayne, it is in that reſpecte too, called breade. For theſe cauſes, good faythful hartes, are nothyng greued wyth the callynge of it breade in the ſcrypture, but groundynge them ſelfes vpon the woordes of oure ſauioure Chriſte, when he ſayde, thys is my bodye, and knowynge that it to be bothe breade, and hys bodye alſo at once is impoſſyble, they vndoutedlye beleue, that by the power of GOD, the ſubſtaunce of bread, is turned into the ſubſtaunce of Chriſtes bodye, and ſo muſte all men beleue, that wyll be lyuely members of the catholyke churche, and in that there beleſe, they muſte honoure the bodye and bloude of oure ſauioure Chriſte, in the ſacramente of the Aultare, as alwayes chriſten people haue vſed to doo.

Saincte Auſtin in hys expoſition made vpon the. 99. Pſalme ſayeth: that **it is ſynne, not to honoure the bodye of Chriſte**, meanynge in the Sacramente of the Aultare. And (as it is before in thys Homily alledged) he alſo ſayeth in the name of all men. **We doo honoure vnder the fourmes of breade and wyne, whyche we ſe, the bodye and bloude of Chriſte, whyche we do not ſee.** Wherefore, good chriſten people, knowing nowe what is the ryght beleſe, touchynge the Sacramente of the aultare, embrace, and folowe the ſame, and cleaue faſte to the catholyke churche, the

S. Auguſtine vpon the. 99. Pſalme.

spouse of Chryste, that you maye be true members of Chriſte, to whome wyth the father, and the holye Ghoſte, be all honoure, and glorye worlde wythoute ende. A-
men.

Io. Harpesfelde, *ſacræ theologiæ profeſſoris et Archidiaconi London.*

An Homily Wherein is aunswere made to certayne common obiections, agaynst the presence of Christes bodye, and bloude in the sacramente of the Aultare.

Mete it were, dearely beloued in our sauioure Christ, that we all should so fully, & wholy, cleaue to the faith of Christes catholike church, ẏ no appearaũce of reasõ to ẏ cõtrari therof, shoulde cause vs once to doute or stagger, in any part part of the same. For such a kinde of faith, doth God requyre of vs, and for suche kynde of faythe, good christen people, are in scripture called Abrahãs children: which Abraham (as it is wrytten in the fourth to the Romaynes) cõtrary to hope, beleued in hope, that he should be the father of many nations, accordynge to that, which was spokẽ. So shal thy sede be. And he fainted not in the faith, nor yet cõsidered his owne bodi, which was now dead euen when he was almost an hundred yeare olde: nether yet that Sara was paste chylde bearynge, he staggered not at the promyse of god, through vnbelefe, but was strõg in the faythe,

Rom. 4

faith, and gaue honor to god, fully certified & what he had promysed, the same he was able to make good. If we then wilbe the childrē of Abraham, we muste not faynt in faith, nor consyder gods woordes after the course of nature. Saint Paule in the. x. chapiter of his seconde epistle to the Corinthians, geueth vs an example in hym selfe, howe we shoulde alwayes bryngе reason in subiection to faithe, sayng. The weapons of our warfare are not carnall, but mighty in God, to ouerthrowe stronge holdes, to destroy counselles, and euery hyghe thynge that exalteth it selfe agaynste the knowledge of God, and to bryngе in captiuitye vnto the seruyce of Christe, all vnderstandinge: what (thinke you) is the cause why the Iewes beleue not on Christe? Uerely fyrste, because he was borne of a Uyrgyn, which is contrary to the course of nature. Secondly lykewyse, he was in vnitie of person, God & man, whyche how it may be, no mans wyt is able, by natural power, to conceaue: thyrdly, because he beyng God and man, suffered the death of the crosse, which for God to be content to do, semeth to naturall reason a thynge moost absurde, but good christen folke geuyng place to faith, do most vndoutedly beleue on Christ, God & mā crucified, according to ỳ, S. Paule writeth in his fyrste Chapter of his fyrste Epistle to the Corinthians, saying: We preache Christ crucifyed, to the Iewes a stumblyng blocke, to the

2. Corin. x.

1. Corin. 1.

the gentels, a folishnes, but to so many of ỹ ie-wes & gētels as ar called, Christ the power, & wysedome of God. And agreably here vnto, he sayeth also in the nexte Chapiter folowynge.

My talke, & my preaching was not in ỹ persuasible woordes of mans wysedome, but in the wynge of power, and of the spyryte, that youre faythe should not rest in the wisedome of man, but in the power of God. This generall aduyse and counsel of S. Paule, may and ought so to staye vs in the faythe of the catholyke churche, that nether carnall reasons, grounded vpon the feble intelligence of mans natural wyt, nether the deceatfull iudgement of oure senses, shoulde make vs once to doute, of any one trueth in Christes religiō, were it neuer so contrarye to the course of nature, neuer so farre aboue our capacities, and neuer so absurde to the appearaunce of our outwarde senses.

But forasmuch, as throughe the iniquitie of these later euyll yeares, dyuers haue hadde sondrye fonde dowtes and scrupples, put into theyr heades, especyally, agaynst the presence of Christes body & blonde, in the Sacrament of the aultare, and throughe such dowtes haue swarued from the true belefe therein, therefore here shall folowe aunsweres, and solutyons, to such dowtes as haue ben most commen, that from henceforthe no man shall nede to be seduced by them, or other lyke.

¶ Fyrst it hath bene obiected, ỹ our sauiour Christ, vnmediatlye after that he had instituted, and delyuered obiection.

uered to his Apoſtles the ſacramente, dyd ſay vnto them. **Do this in remembraunce of me.** Vppon which woꝛdes ſome haue concluded, that the bodye of our ſauiour Chꝛiſt, cannot be in the ſacramente.

Aunſwere. But let vs duely waye ẏ woꝛdes, and meaning of the ſame, and we ſhall moſt plainly perceaue theyꝛ erroure, and myſvnderſtandyng. Saincte Paule in

1. Corin. xi. hys fyꝛſte Epiſtle to the Coꝛinthians, and in the. xi. chapter of the ſame Epiſtle, intreating of the inſtitution of the Sacrament of the aultare, and ther openynge the true ſenſe of that commaundemente of Chꝛiſt, ſaythe in this maner. **As oft as you eate of that bꝛead, and dꝛinke of that cuppe, you ſhal ſhew foꝛthe the Loꝛdes death vntil he come.** So then the remembꝛaunce whyche oure ſauioure there requyꝛeth of vs, is the remembꝛaunce of hys death, which is paſt, and not preſente, and therefoꝛe after moſt pꝛoper maner of ſpeache, may well be remembꝛed. Now this remembꝛaunce, can in no wyſe poſſibly be ſo lyuely, and ſo effectually woꝛke in oure hartes, as when we moſt certenly beleue, that in the ſacrament of the aultare, is veryly the ſelfe ſame bodye in ſubſtaunce, which died foꝛ vs, and therfoꝛe the Pꝛophet Dauid, foꝛeſeyng in ſpirit, this ſo excellẽt a

Pſal. 110. memoꝛye, ſayeth in hys. cx. Pſalme. **Oure mercyfull gratious Loꝛd, hath made a memoꝛy of all his merueylous woꝛkes**, and by & by, declaring in what maner he maketh that memoꝛy, he addeth thoſe woꝛdes, **he hathe geuen a foode to**

ſuche

suche as feare him. This fode (which ỹ Prophet sayeth, that Christ should leaue in remembraunce of al his maruelous workes, that is, of his incarnatiō, his passion, his ascension, and glorye in heauen, and other lyke workes) mooste chiefely is to be verifyed of the body and bloud of our sauiour Christe, in the sacramente of the aultare. Besydes this, the body and blonde of our sauiour Christ (as it is in the sacramēt, vnder the fourmes of breade and wine) maye in that respecte also very well be a remembraunce of it selfe, as it honge on the crosse, in the vysyble fourme of a mortall man, and as it is nowe in heauen, in ỹ forme of an immortall man. Farthermore, when our sauiour sayde. **Do this in the remembrāce of me,** he ment they should do the whole ministratiō, which he then dyd in remembraunce of hym, which whole ministration, cannot be accordynglye, doone otherwyse, but that there must nedes be present, the verye body and blonde of our sauioure Christe.

¶ Another common obiection, there is gathered of the woordes of Christ. Mathew. xxvi. when he said: **Poore men ye shal haue alwayes with you, but me shall ye not alwayes haue with you:** Some haue vpon these woordes concluded, that the body and blonde of our sauioure Christ, cannot be in the sacrament of the aulter. for then (saye they) Christ should be alway with vs. whereof hym selfe sayethe the cōtrary. ¶ But yf those mē so concluding, would no more, but confer sainct Marke, and saincte Mathew together, touchynge the foresayde woordes of

Obiections. Matth. 26.

Answyere

Christ,

Christ, and by ỹ the one Euãgelist sayeth, would sincerely iudge what the other ment, they shoulde sone perceue this their obiectiõ, to be of no force or strẽgth at al, to proue, that they thereby goo about to proue.

Mar. 14. For sainct Marke in his .xiiij. Chapiter, fyrste telleth the story of the woman, whiche came to Christe, and brought with her an Alabaster bore of moost precious oyntment, and poured the ointmẽt on his head, next he telleth howe certen of the dysciples did murmure, and grudge at that facte of the woman, and sayd: **What meaneth this losse, and waste of oyntement? Might it not haue bene sold for more then thre. C. pence, & geuẽ to the poore?** Thyrdely he telleth, howe oure sauioure beynge offended wyth the dysciples, for theyr murmurynge agaynst the woman, and how withall he allowyng and commendynge her facte, dyd say in this maner. **Let her alone: Why are ye greuouse vnto her? she hath done a good dede: for alwayes shal you haue poore men amongest you, and when ye shall please, you may best owe your charitie on them, but me shall ye not haue alwayes amongest you. This woman hath bestowed on me that she had, and she hathe preuented to anoynt my body, against it shal be buryed.** By this processe of S. Marke, it is euydent, that our sauiour in al that his talke, had a respecte to the charitie, whiche that woman then shewed vpon hym, when she poured the precious oyntment

ment on his heade, the lyke whereof, he sayeth, no man should be able to shew on him in time to come, meaning, that when he should once ryse from death to lyfe, and haue an immortall bodye, that then he woulde not looke to receyue the lyke at anye mannes handes, but that then men myght at their pleasure bestowe on the poore, who alwayes are in the worlde in the mortall estate, and may by charitye of good folke, be releued and comforted. In such sorte in dede, our sauiour is not nowe amongest vs, but the beynge of hys body and bloud in the Sacramēt of the aultar is after another sorte. For in the Sacrament he is, to fede vs with his body and bloude, and not vysybly to shewe him selfe vnto vs, as he thē did to his apostles, nor to haue ointment poured on him, as he then had. ¶ Another obiection is there gathered, partely of S. Paule in the .x. of his firste Epystle to the Corinthians (where he speaketh of a spirituall meate, and spirituall drynke) partelye of Christes wordes in the .vi. of Jhon (where he saith that. **It is the spirite which geueth lyfe, and that the fleshe profyteth nothyng**) partly vpon the common maner of speakyng, vsed of the Catholyke churche, whiche calleth the Bodye and bloude of our Sauiour Chryste, in the sacrament of ỳ aultar, a spirituall meate, and a spirituall drynke. Obiection. 1. Corin. x. Iohn. 6.

¶ For aunswere to which obiection, it is fyrste to be vnderstanded, that one selfe thing may be bothe spirituall, and yet neuertheless of a corporall substaunce to. Aunswere.

As for example, the body of man after the reſurrection, ſhall (as S. Paule wytneſſeth in the .xv. chapiter of his fyrſt Epyſtle to the Corinthians) be ſpiritual, yet it ſhalbe then the ſame in ſubſtaūce, that it is nowe. Agayne, Manna a meate which God ſēt to the children of Iſraell in wyldernes, is bothe in Scripture, and of the catholyke churche alſo, called a ſpiritual meat, and the water lykewyſe which god gaue them out of a rocke, is called a ſpiritual drinke, and yet as well Manna, as the water, were of a bodily ſubſtaunce. In the .vi. to the Galathians, ſainct Paule calleth mortall men, liuing then on the earth, ſpiritual. Wherefore ſpirituall, is not ſo to be taken alwayes, as to exclude corporall, but that thynge whatſoeuer it be, may be called ſpirituall, wherin is a worke wrought by god, aboue nature. For as god is a ſpirite, ſo are his ſupernatural workes called ſpirituall, and the thinges alſo, on, and in whome, ſuch workes are wrought, are named ſpiritual thynges: and therefore Manna, though it were of a bodelye ſubſtaunce, yet for that it came miraculouſlye from aboue, by the onelye power of God, and not of nature, is, and may wel be called, a ſpiritual meate. And the drynke whiche iſſued oute of the rocke, albeit it was in ſubſtaunce very water, yet for that God by his omnipotency, made it ſodenlye to iſſue out of a rocke, it is named a ſpirituall drynke. Oure bodyes lykewyſe after the reſurrection, ſhal haue in them immediatly of God, aboue ỳ power of nature, immortalitie, incorruptibilitie, wt other lyke ſupernaturall qualities, and for that cauſe, they ſhal after the reſurrection, be ſpirituall bodyes. Nowe then

i. Corin. 15.

Galath. 6.

what

what necessity is there, that because the body of our saufour Chryst in the Sacrament of the Aultar, is a spirituall meate, therefore it shoulde not be also the corporall substaunce of his body? When the catholyke churche doth saye, that the bodye of Chryste in the Sacrament, is a spirituall bodye, it meaneth, that it is there onelye thoroughe the almightye power of God, and not by the power, or manoure of nature. Lykewyse, when the catholyke churche sayeth, that the body of Chryste is to be receyued there spiritually, it meaneth not that therefore the verye body of Chryst is not there to be receaued really & in very dede. For this worde, spiritually, dothe signifye onely the maner of the receauyng, and doth not importe the substaunce of the thyng so receyued.

Besides this, the catholike churche, beleuynge that in the Sacrament of the aultare, is alwayes reallye the body and bloude of our sauiour Chryst, doth yet put a difference in the maner of receauyng thereof, and vseth to saye, that when good men receaue the sacrament, that they receaue the bodye and bloude of Chryst, both sacramentally, and spiritually to, but when euyll men receaue it, that they receaue the body of Chryst sacramentally only, & not spiritually, because they come vnto it vnworthely, and therefore do they procure thereby, to theim selues dampnation. But nowe to open farder the very meaning of those wordes of Chryst. **It is the spirit that geueth lyfe, the flesh profiteth nothing**, you shal vnderstande, that these wordes are taken of the catholyke church, in two most godly senses, the one is,

to meane by the ſpirite, the godhed, and by the fleſhe the nature of man, as yf he had ſayd, it is the godhed that cauſeth my fleſhe to be able to gyue lyfe, nether is my fleſhe the fleſhe of a bare man, for then it beyng eaten coulde not profyt you, but my fleſhe is vnited in vnitie of perſon to the godhed, ſo that it is thereby able to bryngе lyfe to the worthy eater therof. Thus doeth Cyrill vpon the .vi. of Sayncte John expounde theſe wordes. And to lyke purpoſe ſaincte Auguſtyne ſayeth vppon the .vi. of Jhon, that as knowledge beyng ſeperated from charitie, maketh men proude, but beynge ioyned with charytye doth edyfye: euen ſo mans fleſhe not vnyted to the Godhed, and beyng eaten, doth not profytte, but the fleſhe of Chryſt, which is in him, in vnitie of perſon, inſeperably vnited to the godhed, being worthelye receaued, muſt nedes hyghly profyt. The other ſēſe of thoſe wordes, to meane by the ſpirit, a ſpirituall vnderſtandyng of Chriſtes promyſe, made in Caper naum when he ſayde, **the foode that I wyl giue vnto you is my fleſhe**, which wordes be then vnderſtanded ſpiritually, whē they be taken, to meane that thing which paſſeth the power of nature to doo and mans wyt by naturall reaſon to comprehende: lykewyſe by the fleſhe, is to be ment, a fleſhely vnderſtandynge of the ſayde promyſſe, as to vnderſtande without fayth in Chriſtes deitie, as the Capernaites did, which toke Chryſt but for a bare man, a ſo conceaued no other wyſe of the eatyng of his fleſhe, then of commen meat bought in ỳ ſhambles. Thys ſenſe hath S. Chryſoſtome wryting vpon the .vi. of John,

Cirill.

Auguſtine.

Iohn. 6.

Chriſoſtome.

John, and S. Augustyne wryting vppon the same Chapter. ¶ An other obiection is ther, by occasion that this truth is not expressed in the commē crede, ¶ which obiection doth procede of an ignorauce, & lacke of knowledge of the fyrst institution of ꝑ crede. For in the primatyue church, when men of all ages dyd sodenly turne from gentility, to the christiā religion, and yet then were not by and by, vpon suche there turne, admitted to any sacramente, but fyrste were instructed in artycles, necessary for them to beleue, before they were baptised, this common crede was taught them, and they were for that tyme called Caterhumini, that is younglynges in Chrystes religion, and begynners admytted, but to the fyrste principles of the chrystian faythe, durynge whyche tyme they were not suffered, so muche as to be present at the masse, but after the gospel, were quyte excluded from the same, as by the vndouted wrytynges of the auncient fathers in christes church, maye moste euidently appeare: So that this reason is fōd and to no purpose to say, that because it is not in the commen crede expresly set fourth, that in the sacrament of the aultar, is the very bodye and bloude of our sauiour christ, therfore no christian man is bound to beleue it so to be. S. Chrysostome, and S. Augustyne hauyng occasion many tymes in theire sermones made by them, to speake of this Sacrament, for almuch as amōg theire audience were as wel yonglynges, not yet baptysed, as other faythfull, already christened did vse oft to say. Q. nod fideles norūt, ꝑ is, which ꝑ faithful, or they ꝑ be alredy baptised know of such lyke thing, and would not then expresse declare

Obiection

Aunswer.

Chrisostome. Augustine

clare the trueth, touching the ſacramente of the aultare, for that it was not the maner to reueyle ſuch miſteries to thoſe ponglinges: but to them was in general, as ſufficient for ſaluation, preſcribed in that common crede, that they ſhould beleue the catholike churche: which not onely was ſufficient thā for thē, beleuynge the other articles of there crede, but is ſufficient at this preſent alſo for vs, cōfirminge oure ſelues in all poyntes to the common beleſe of the catholyke church, which is the ſureſt pyller that men may lene vnto, be they learned, or vnlearned, and ſuch a pyller, as who that moſt ſtrongly cleueth to, is in moſt aſſured ſtate of euerlaſtyng lyfe. ¶ There are other obiections vppon .iii. particuler artycles of our crede which are, that Chriſt is aſcended, and ſytteth at the right hand of God the father, & from thenſe ſhall come to iudge the quicke and the deade, ¶ which articles yet being rightly vnderſtanded, ſhould rather confyrme vs in the true catholyke beleſe, of the preſence of chriſtes body in the ſacrament of the aultare. For as it is aboue nature for a mans bodye to aſcende, and aboue the worthynes of mans nature, to ſyt at the ryghte hande of God the father, that is, to be of equall power, and glory with God the father, and fynally, as it is aboue the auctoritie of mans nature, to gyue ſentence of eternal death, and lyfe, vpon all mankynde, and yet euerye good manne ſtedfaſtly beleueth al theſe ſupernaturall powers in Chriſt, touching his manhed, bicauſe he is both God and man, and to god nothing is impoſſible, euen ſo ſhuld we, with like beleſe, knowing that Chriſt is omnipotent, credite al other thynges done

obiection.

Aunſwere.

done, or spoken by Christ, and be moost certen, that how so euer they seme in appearaunce to our reason, yet in very dede they agree, and stand ryghte well with those foresayd .iii. articles of our crede, & that though we cannot by oure wittes conceaue, howe Chryst is ascended, and is neuertheles in the Sacrament also, yet they must nedes be both beleued, bycause gods worde doth affyrme them bothe, and ỳ catholyke churche dothe beleue them bothe, whyche churche hath alwayes taught that Chryst is in heauen, in the visyble fourme of a man, and in the sacrament, vnder the visible fourmes of breade and wine, hys wysedome so ordeyning, that with our hartes we shoulde beholde hys glory, as he sytteth in heauen, at the ryghte hande of the father, and wythall should fede on his very body in the sacrament, to receaue the more grace, and therupon so to be gouerned with his spirite, that hereafter we also myghte be partakers of the lyke glory in heauen.

And albeit these solutions mighte suffise, and instructe sufficientlye the vnlearned people, to answere, bothe to these, and all other commou obiections, made agaynste the Sacramente of the Aultare, troublynge moche the heades of the simple people, by their folye, in crediting euill, and pernicious scholemaysters, to theyr destruction, wher giuing credite to the catholike churche, they myght auoyde all daunger, and meryte a great deale, yet to open further the falshed, and noughtines of the heretique teachers, in our tyme, and howe glad, & willinge they are to abuse the simplicitie of the vnlerned people, ye shall haue here added, some moo

obiections

obiections, and ſolutions geuē to them, to this ende that if the ſayd ſymple people haue bene infected with the ſayd obiections, or ſuch like, they maye be wel ſatiſfied in their conſcience, & therevpon adhere vnto the catholyke faythe, mayntayned, and obſerued in the catholique churche, out of whych, there is no ſaluation. And to procede herein, this is one other common obiection that much troubleth the ignorant people, it is to witte. ¶ How can ỳ body and blonde, of our Sauiour Chryſt, be in the bleſſed ſacrament of the aultar, ſeing that not only euyll men do many tymes receue the ſame, but fyre alſo maye conſume it, and other like chaunces may happen vnto it? ¶ For aunſwer to which obiectiō, it is fyrſt and principally to be ſayd, that this obiection procedeth of a vayne curioſitie of them whiche rather delyte, fondly to talke of this high myſtery, then to prepare them ſelues to receyue the ſame accordyngly. Sure we are that our Sauiour Chryſte is nowe man incorruptible, and impaſſible, & nether by fire, nor by ought els, can ſuffer violence, and therefore where it pleaſeth hym of hys tender mercy and goodnes, & for our great comforte and ſoule helth, by hys omnipotent worde, to tourne the ſubſtaunce of bread and wyne, into his moſt precious body and blonde, in the ſacrament of the aultare, and yet ſo to make thys turne, that neuertheleſſe he ſuffereth the fourmes & ſenſible qualities of the breade and wine to remaine in there nature, as they were before the conſecratyon, it is to be vnderſtanded, that the violence or force that is, or may be done to thys ſacramente, is done

Obiection.

Aunſwere.

done onely to the fourmes, and qualities sensible, whiche in dede are subiecte to passibilite, & corruption, but in no wise, to the incorruptible body & bloud, of oure sauioure Christ, vnder them conteyned.

Doo we not reade, I pray you in the fourth of Mathew, howe that our sauiour suffered the deuyll, to take hym, and carye hym vp into the pinacle of the temple, & afterwarde to the toppe of an hygh mountayne, and yet who doth not knowe that he suffered no vilany thereby at all: The sonne beames also many tymes, do shyne on thynges impure, & vncleane, yet are they no whyt thereby defyled. The bodye of mā is with a greater vnion ioyned to the soule, then are the fourmes of breade and wine, to the body and bloude of our sauiour Christe, in the Sacramente of the aultar, and yet we know that mortification, putrifaction, and other suche lyke thinges chaunce vnto our body, the soule hath in it no suche passion, for that it is immortall. The very Godhed of oure sauioure Christ, was in vnitye of person, vnited to hys manhod, & yet none of the passiōs, paines, or griefes, whiche he sustayned in hys manhod, brought violence, alteration, or chaunge to hys godhed. For the godhed is in alterable, & vnpassible. The simplicity of Christen people, in the primatyue churche, was suche, that they beleuynge moost certenly, the body and bloude of our sauiour Chryste to be in the sacrament of the aulter, vnder the fourmes of breade and wyne, dyd wythout al curious talke of the fourmes, & accidentes, bende thē selues to be present at masse, wherein the myghtye woorke of consecration is

S.i. wrought

wrought by god, and wherin our sauiour Christ also
us, in fourmes of breade and wyne, offered vp to the
heauenly father, by the priest, for the soner obteinyng
of mercy, and fauoure towardes vs, and the sayde
people beynge at masse, they wyth mooste feruent de-
uotion, dyd praye, and dyd honour, the blessed sacra-
ment of the aulter, the body and bloude of oure saui-
our Christe: and besydes this, they dyd oftentymes,
wyth feare and tremblynge, prepare them selues to
the worthy receyte thereof, and by suche theyr godly
behauiour, they dyd purchase to them selues greate
abundaunce of grace, where we by the cõtrary, and
mooste vnchristian behauiour, prouoke gods wrathe
dayly, more and more, vpon our selues, and ỳ whole
realme. For nothyng soner styrreth God to auenge-
aunce, then the presumption of suche as wyl curious-
ly enter into hys hydden secrettes, and therevpõ doo
contempne all that, whiche by theyr feble wyttes,
they are not able to vnderstande.

Obiection Another obiection is of the woordes of our saui-
Iohn.vi. oure, in the.vi. of Iohn, where he saieth. *Qui manducat
meam carnem et bibit meum sanguinem habet vitam eternam.* That is
to saye. **He that eateth my flesche, and drinketh
my bloude, hathe euerlastynge lyfe.** Vppon
these woordes they gather, that if in the sacrament of
the aulter, be really the body and bloude of oure saui-
oure Christ, then who so receueth the sacramẽt, must
nedes enioye euerlastyng life. But the scripture wit-
nesseth, that Iudas receaued it, and sainct Paule in
1. Corin.xi. the.xi. of his fyrste Epistle to the Corinthians saieth,

that

that. Who so receueth the sacrament vnworthely, receaueth it to his dampnation.

¶ To this obiectiō, it is to be aunswered, that many sentences of scripture, are to be vnderstande, wyth a certayne restraynte, or limittation, as for example the scrypture sayeth. *Qui credit in me habit vitam eternam.* That is to say. He ẏ beleueth in me, hath euerlasting lyfe. And in the fyrst Epistle of S. John, & the fourthe chapter it is written. *Quisquis confessus fuerit quoniam Iesus est filius dei, deus in eo manet et ipse in deo* That is to saye. Who soeuer shall confesse, that Jesus is the sonne of God, in him dwelleth God, and he in God. There haue bene, and are thousandes whyche beleue in Chriſte, and that Chriſte is the very sonne of God, and yet shall not for all that be saued, but either for lacke of true belefe, in other articles of the christian religion, or for lacke of good lyfe, shalbe dampned. This condition than is to be added to the forsayde sentences, yf in suche beleif a mā dye, and therewith is faythful, in the necessarye articles, and out of state of all deadely sinne, he shall thā with out any doute inherite the kyngedome of heauen.

Objection

1. Iohn. 4

So in thys present obiection, we muste make a limitation, and saye, that who so eateth, and drynketh worthely. &c. ¶ To the cōfyrmation hereof. Sainct Augustine saieth, in hys eleuēth sermō. *De verbis domini. Profecto est quidam modus manducandi illam carnem quomodo qui manducauerit, in Christo manet, et Christus in eo. Non ergo quocumque modo quisquā manducauerit carnem Christi, et biberit sanguinem Christi, manet in Christo, et in illo Christus, sed certo quodam modo: quem*

August ser. mon. xi. De verbis domini.

modum vtique ipſe videbat quando iſta dicebat. That is to ſaye. Verily, there is a certayne maner of eatynge that flesh, after Whiche maner, he that shall haue eaten it, doeth dWell in Chriſt, & Chriſte in hym. Wherefore, note in What maner ſoeuer a man doeth eate Chriſtes flesh, and drinketh hys bloude, ye dWelleth in Chriſte, and Chriſte in hym, but he that eateth, and drinketh after a certayne ſpeciall maner, to Whiche maner Chriſt had reſpecte, When he ſpake the forſayde Woordes. The ſame ſaincte Auguſtine in his fyrſte boke. Contra Chreſcouium grammaticũ and the.xxiiii. Chapiter ſayeth thus. Quid de ipſo corpore et ſãguine domini, vnico ſacrificio pro ſalute noſtra, quamuis ipſe dominus dicat Niſi manducaueritis carnẽ filij hominis. &c. nonne idẽ apoſtolus docet etiam hoc perniciosum male vtentibus fieri? That is to ſaye. What of the very body, and bloude of our ſauioure, the onely ſacrifyce for our ſaluation: thoughe there of our Lord dothe ſaye, vnles ye eate the flesh of the ſonne of man. &c. doeth not ỹ ſame Apoſtle (meanynge Paule) teache that it alſo is pernicious to them, that doo vſe it not duely, and ryghtfully:

Idem contra. Creſco. grãmaticum li. i. Capi. 24.

Obiection. Iohn. 10. 15. i. Corin. 10.

¶ Another obiection there is alſo, and it is thys, Chriſt. (Iohn. x. and. xv.) dothe ſay, I am a doze, I am a vyne, and ſainct Paule. (Pri. ad. Corin. x.) vſeth ſuche lyke ſpeache, Whiche ſpeache of Chriſte, and of ſainct Paule, in thoſe places, doth not import, that

that Christ in euery dede, by that saying was a doze, or a vyne, or suche lyke, but speakyng after that figuratyfe speache, or maner, he dyd meane that he was a fygure of a doze, of a vyne, and suche lyke, and that he had the propertie, of a dooze, of a vyne, & so forthe. Semblably (saye they) when Christ at his laste supper (takynge breade, and blessynge it) dyd saye. **This is my bodye.** And takyng the cup, & giuing thankes, dyd saye, **this is my blood of the new testamente**, &c. hys speache soo pronounced, and vttered, dyd not import, that Christe thereby dothe make of the breade and wyne, his body, and bloude, but eyther he ment, that the breade and wyne was sygnes, and tokens of his bodye, and bloude, or els that they should be fygures of hys body, and bloude, and not hys very body, and bloude in dede, and consequently therefore, they saye, that in the sacrament of the aulter, there is neyther the bodye, neyther the bloude of Christe, but bare material breade, & wyne, beyng onely sygnes, tokens, and fygures of Christes body and bloud there. ¶ For solucio of this obiectio, this maye be sayd, that it is trouthe, that Christ, and saincte Paule in the places before alleged, doo soo saye, as is deduced in the begynnynge of this argumente, or obiection, and trouthe it is also, that the speathe of Christ, **I am a doze, I am a vyne** &c. dothe not impoze that Christe, by that speakynge was in very dede a dooze, or a vyne, but that he was a fygure of a dooze, and of a vyne, and had the propertye of the dooze, and of the vyne. But when it is sayde that the semblable is of Christes woordes, this

Aunswere

This is my bodye, this is my bloude, that is neyther true, nor dothe folow, eyther by the rules of reason, or of scripture: for concerninge reason, eyther muste we reason, and saye, that Christe alwayes in hys speakynge dyd vse fygures, metaphores, and tropes, (which to saye, is moost false, as it appeareth in the.xvi.of S. John), eyther els we must say, that Christe dyd but onely sometymes speake in fygures, and not soo alwayes, whiche beyng true, and therefore to be graunted, it foloweth not in reason, that thoughe Christe in the.x. and.xv. of sainct John. &c. dyd speake fyguratiflye, that therefore, here in these woordes of Christ, this is my bodye, this is my bloude, he dyd also speake fyguratiflye, wherefore, let these sely soules, that haue bene seduced by thys kynde of argumentes, aske theyr teachers, whether they can mayntayne, and defende this theyr owne argumēt, with soo feble a consequent, or noo. And yf they can not, then tel thē ẏ they be very varlettes in dede: and as for the rule of scriptures, that is of the circumstaūce of ẏ letter, and of other places of scripture, cōferred wͭ the same, to gather therof ẏ very meaning of the thing, an example, whereof we haue. Johan.ii.and.xvi. And here the vnlearned are to be taughte, that althoughe in the prophetes, and the histories of the olde testamente, tropes, and fygures are receyued, and allowed, forasmuche as by suche tropes, and fygures, the thing spoken, is more vehemently declared, and set forth, yet (as the excellent prelate, and notable great clerke, the Lorde byshop of winchester, nowe most worthy Lord chaunceler

ohn.16

John x. and.16.

John.2. and.16.

celer of England, in his learned booke of confutacio of heresies, against the sacrament of the aulter, doth prudētly aduertise vs, & clerly affyrme) in ẏ doctrine, & preceptes of the now militāt churche, al thinges of our religion, & faith, ought to be taken symply, & plainely. And in very dede, yf in the sacramēt of ẏ aulter were not ẏ true body of Christ, but a figure, & a significatio onely of it, thā ẏ sacramēts of ẏ new testamēt shold haue nothing more, but rather lesse, thē ẏ sacramēts of ẏ olde testamēt had, which is against ẏ catholyke doctrine of the churche, & against al good reaso. Obiection.

¶ An other obiection is this, Christ at his laste supper, takynge the chalice, or cup into his handes, dyd after ẏ he had blessed it, saye. **This cuppe is the newe testament, in my bloude.** And seyng these woordes must nedes, as they say be taken syguratiuely, inasmuch as the very material cup it selfe, was neyther the newe testamente, ne yet the bloude of Christ, therefore lykewyse, these wordes also whych Christ, takig bread into his hādes, blessig it, saying. **This is my body**, must nedes be takē figuratiuely. Answere

¶ For answer whereunto, we may say, as we did say before, to the same obiection, ẏ this argument is noughte, & very cuyl framed, for thoughe we did admit a figure to be herein ẏ cuppe, yet it foloweth not therby, ẏ we must nedes take ẏ other speche, touchig ẏ body to be syguratyue also, especially for ẏ in ẏ one speache, it is to wit, touchyng ẏ body, al the circūstāces of the texte, & course of scripture, doo enforce vs to take ẏ speache, properlye wherein ẏ other speache touchynge the cup, al the circumstances of the texte, and course of scripture dothe impoze the contrary:

Obiection. ¶ An other obiection is, that Chriſte hathe but one true natural body: nowe (ſay they) one true natural body can not truely be but in one place, therefore ſay they, ſeynge Chriſtes body, is truely in heauen, it can not be truely alſo in the ſacrament of the aulter.

Aunſwere. ¶ For aunſwere whereunto maye be ſayde, that in dede it is true, that Chriſte hathe but one true naturall bodye, and where they ſaye, that one true naturall body, can not be, but in one place, it is alſo true, after one, & the ſelfe ſame maner of beyng, but after dyuerſe maners of beyng, one body, maye be ſondry where, yea, and at one time to, it is to wyt, in heauē, in the viſyble fourme, and maner of man, and in the ſacrament of the aulter, vnder the fourme, and maner of breade and wyne, and in eueryche of them, really, and truely to, in thoſe reſpectes, God beynge therein the doer, who is omnipotent.

Obiection. ¶ There is alſo an other obiection, and that is this, God can make man, but man can not make God: nowe ſaye they, yf the true body of Chriſte were, really, and in dede, in the ſacrament of the aulter, than the prieſt which is a man, ſhould therby make God, but mā can not make God, therefore in the ſacramēt of the aulter, ther is not the very true body of Chriſt.

Aunſwere. ¶ For aunſwere whereunto, is to be ſaied, that this obiection procedeth of a greate ignorāunce, for he that maketh this obiectiō, taketh that ỹ prieſt ſaying maſſe, and pronouncing the woordes of cōſecracion, doeth make God, where in very dede, the prieſt goeth aboute no ſuche thynges, and yf he dyd, neyther he, ne yet god him ſelfe can make God, but the trueth

is

is that the preist being the minister of God, and god beyng ther the worker with his worde, by the preist pronounced, there is caused the very body of Chryst to be ther present, wher it was not ther before, & yet no new body ther made, but ẏ body ther presēt which lōg ago was borne of the Uyrgn Mary the, same (I say) in substaunce, is there presente onelye, vnder the formes of breade, and wyne.

¶ An other obiection there is, and that is thys S. Luke, in the. xvii. chapiter of the actes, doth testifye that S. Paule, beyng at athens, and in mars strete, before the councell there, did saye, amongest other wordes, that God doth not dwell in temples made with handes, wherevpon the vnlearned, vnlernedly doth gather, that seyng the material temple is made with handes, and the sacrament of the aultar is in ẏ sayd materiall temple, it foloweth (say they) that the body and bloude of Chryst, can not be in it, because God doth not dwell in temples made with handes, And this obiection hath bene soo muche liked, and commended amonges the proceding preachers abusing ẏ ignoraunt, ẏ they thought it ineuitable, & therfore abusing the sayd people they caused it to be sette vp, and paynted for a gaye shew in the temples. *obiection.*

¶ For aunswere whervnto, this is to be tolde you, ẏ there is a great difference betwene beyng, & dwellyng in a place, for a greate manye of you, (I doubte not) haue bene both in the cheape syde, in Paules churche yarde, yea and Paules churche to, wher ye haue not, with moost due reuerence, vsed, and behaued your selues, and yet I am sure that ye dwell not *Aunswere.*

there. In dede, God is properlye ſayde to dwell in heauen, becauſe he there doth ſhew, and manifeſt his great glory, and in the hartes of iuſt, and good people, he is alſo ſayde to dwell by grace, but as for other places, he is in them beyng, but not dwellyng. And as concernyng the beyng of God in the ſacrament of the aultare, forasmuch as there is the verye ſubſtaunce of chryſtes natural, and true bodye, and bloude, taken of the Vyrgyn Mary, and that the diuinitie is, in vnitie of perſon, inſeperably vnited, and ioyned to the ſayd bodye and bloude, therefore we muſt ſay and beleue, that the godhed of Chryſt is in the ſacrament of the aultar, with his humanitie, in a very ſpeciall ſorte, and doth not thereby dwell in the ſayde ſacramente, and ſoo this obiection is not worth a good button, for all the bragges that hath bene made of it.

Other fond, and folyſh obiections, there are, which are not worthy to be anſwered vnto, and therefore are not nedefull to be touched, exhortyng you therfore in Chryſt, fyrmely, and ſtedfaſtly, to beleue the doctrine of the catholyke churche herein, and ſo ſhal you auoyde daunger, pleaſe God, profit your ſelfe, and (lyuinge well) come at the laſt to ioy euerlaſtyng, which graunte vnto vs the father, the ſonne, and the holy goſt, to whom be honor and glory for euer

AMEN.

¶ *Tetrastichon in immodicam præsentis temporis pluuiam.*

Obsecro quid sibi uult ingens q; ab æthere nymbus.
Noctes atq; dies sic sine fine ruit?
Mortales quoniam nolunt sua crimina flere
Cœlum pro nobis soluitur in lachrymas.

A Dialoge betwene man and the Ayre, of lyke effecte.

Man

These stormye showres and ragyng floodes ỹ dayly vs molest.
Alas ye heauens, what may this meane, is Nature nowe oppȳest?

The Ayre.

Thou man thy case, thy wycked state, why wylte thou not lamente.
And spedely gods grace receiue, and duly doo repēt?
Thy synnes so great, and eyes soo dȳe, thy wofull ruyne nighe.
For the oure stremes downe cause to powȳe, thys plague doth cause vs sighe.
All creatures eke with vs now mourne, thy recheles stubourne harte.
Alas wepe thou, that we maye cease, and thus ease thou thy smarte.

Domine saluos fac regem, et reginam et omnes, qui eis bene uolunt.